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# THE MAHA-BODHI

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# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय  
हिताय सुखाय देवमनुस्मानं । देसिथ भिक्खवे धम्मं चादि कल्ल्याणं मज्जे कल्ल्याण  
परियोमानं कल्ल्याणं सायं सव्यञ्जनं केवलपरिपुचं परिमुहं ब्रह्मचरियं पक्कासेथ ।

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*—MAHAVAGGA, VINAYA PITAKA.

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[ No. 1

## BUDDHA

Highest and best of all Earth's great and good,  
Thou towerest over all with noble mien,  
As far around that lofty heights is seen,  
Where lies the perfect path of Brotherhood.

There in thy pristine glory thou hast stood  
From the dim hoary ages, still to guide  
Men from a sorrowing world to goodness' side,  
Bidding them tread upon the righteous road.

Like those high hills that skirt thy native land,  
Others have fringed along the ethereal height,  
And reared their crests to meet the eternal light,  
Peak beyond peak, in solemn pomp they stand.  
Nathless thy peerless crest, unchallenged, free,  
In lonely grandeur, Time shall ever see.

*From "The Poems" by Dr. H. W. B. Moreno.*



## DIRECTABILITY

BY J. F. McKECHNIE.

Directability is a clumsy word which however has the advantage of bearing its meaning on its face, and will receive further elucidation in this brief paper ; for the intrinsic nature of the power of life, the mind within us, is well expressed in the idea involved in the word *direction*. It is as though the power to accomplish the aims of Life lay not so much in some interior source within the mind, as in the power possessed by the Mind—once its ignorance of the nature of the lines of causation involved is ended or diminished—of wielding or *directing* the great forces of nature which operate in the universe about us so that these forces shall themselves unite, or counter-balance one another, and their action issue in the production of the aims of life.

One of our greatest physicists has pictured a mechanical demon standing at the heart of the play of forces in the various phenomena of nature, directing one force this way, and another that, and so producing the result eventually obtained. In a parallel manner we may imagine Mind itself standing in the midst of the vast interplay of the forces of Being, itself, so to speak, owning none of these forces, yet, simply by its *understanding* of them, able to produce such combinations, and hence such results, as it may will or choose. This directing power of life is to be observed in our every function, and in all our actions, voluntary or involuntary. We see it at work in the lower levels of our beings. We human beings, indeed, have so far travelled beyond these lower levels that the operation of the forces there no longer reach our normal consciousness ; we are, as we say, unconscious of them. The heart beats, the lungs breathe, the stomach digests, without



our being aware of the action of these important organs, until it happens that they go out of order, when we become only too painfully aware of their refusal to act properly. Nevertheless, when all is going well with these processes and functions of the body, *direction* is still playing its part—all unconscious of it as we may be—in the assimilation of the various elements that go to build up our bodily frames. Here Life, the complex of life-elements within us, on the one hand seizes upon the hydro-carbons and azotised hydro-carbons of our food-stuffs, and on the other hand lays hold of the oxygen of the air and, by its *direction* of these elements, so brings them together that they are able to combine in just that fashion which involves Life's own continuance. We have an exactly parallel instance of the action of *direction* before our eyes every day, present to our ordinary consciousness, when we use coal as fuel in our engines and, by a series of combinations not so very different from those which take place in our own processes of nutrition, obtain from the chemical union of these elements the power and heat whereby our towns are lit and warmed.

This directing power of Life is indeed such a fundamental, characteristic element of its nature that in most respects we should almost be justified in ceasing to regard the power to direct as merely a *function* of Life, merely one of its attributes, and come to consider Life itself as—if I may use the word with which I have ventured to head this paper—*Directability*.

This idea receives still more obvious and evident corroboration in those higher levels of Life which we term the Mind, our "selves," to wit, in the world of the operations of the thought stuff. Right understanding of the meaning of life is for us bound up with *right direction* of the thought-forces which surround us. Such is the nature of all our knowledge, of all our higher insight, nay, even of all our wisdom. To the Arahán, the Attained, the Fully-enlightened, and to the worldling, the Puthujjana, in the course of their intercourse with their fellows through speech and books, there come alike the same fundamental, elementary ideas, similar items of

nourishment for their thought. But there is this great difference between them, a difference which constitutes the precise line of demarcation between Arahan and Puthujjana, and that is, that the Arahan, the Completed Man, possesses the power of the right direction of the various thought-elements that come to him, so that his mind, as it were, can build out of them a Cosmos, whereby he becomes master of his character, and so of his destiny ; while the Puthujjana, lacking this power of rightly combining these very same thought-elements, is dominated by Avijjā, by Nescience, which have such supreme reign over him that from his heart he is able to bring forth only a Chaos. The universe—that is to say, the reflection of his own mind, projected outwardly—seems to him a thing devoid of sense and power and purpose. As we say in common parlance, he does not know why he is alive, and has no idea of where he would like to go in life. His existence is devoid of all aim or purpose save such immediate matters as demand his scrutiny and attention moment by moment.

To those of us who may reasonably suppose ourselves to stand somewhere on the long, hard path of life which lies between these two extremes of worldliness and wisdom, it thus becomes the vital business of our lives to grasp and comprehend the quarter in which resides this power of direction. It becomes a matter of vital moment to us to learn how we may rightly utilise these powers of life, of thought, all about us, in such a manner as to bring our ships of life a little nearer to Wisdom's further shore. We, of our very selves, are nothing. We are *Suññam*, Emptiness. Of our sole selves we possess neither force, nor voice, nor power of motion, on the Path. *But*, to the extent that we have Wisdom, to the extent that we are possessed of Understanding,—to that extent we are able to act upon that which momentarily exists, upon Life which is always suffering simply by reason of its Nescience. And this, the higher sort of Right Direction,—this is what we Buddhists mean by *walking on the Path*.



Hence it is that to walk upon the Path in this manner means to take active, conscious part in Life's wide destiny. It means to assist in the directing, not of an imagined self towards some great goal of happiness, but in the directing of Life itself towards the inner purpose of its being, towards the disentanglement of this its present knottedness, towards the fulfilment of a purpose that we can only grasp to the extent that we draw nearer and nearer to it. In the cumbrous mode of thought through speech which is all we at present possess, our best mode of expressing that aim is by thinking of the Goal as Sorrow's End; by thinking of it as Peace, as Power, as glory of Full Comprehension, in place of the gloom of Nescience, the strife, the weakness and the pain of never understanding, which constitute the burden of the life we now know and live.

This thought, this idea, that in reality of ourselves we are destitute of power, and yet, by virtue of *Direction*, may succeed in so utilising life's own illimitable forces as to bring more near the fulfilment of the purpose and plan of life,—this idea, rather, this veritable fact, is the basis of the ancient teaching of the doctrine of Non-action. It is the counterpart upon the active, motor side of life, of the doctrine of the Non-self in the world of concepts. To "act non-action"—in the words of Lao-Tze—is what we have to achieve if we would walk upon the Path. The whole of the long line of attainment which for us lies between our present lifetime and that Beyond whereunto Life is turning, is a line, a Path whereon we have no feet to tread, whereby we have no power of passing, saving only as we are able to penetrate the inner life of nature, of existence, and bend and blend its changing powers to the well-directed motion of our Way.

If, then, we of ourselves own no interior fount of power such as might provide the pathward-moving force we seek, but must needs use Life's own forces, must learn to blend and combine and counterbalance these, till from their sundry and contrasted elements a new, a Goalward-tending power



streams forth,—if we are to be able, consciously and of set purpose, to bring into that creative force, turning towards a new life, which can impel us towards the Other Shore, it becomes for us a matter of primary importance to understand the nature of the powers of life all about, to learn the most suitable method of using them, to acquire a knowledge of the best way to combine them or set one against the other, so that the motive power we seek may dawn within our hearts. Before we can *direct*, we must learn to *discern*. And just because the higher mental powers are so subtle, even if they are so powerful, we require to gain a power of discernment, of discrimination, far in advance of that which is needed in dealing with the grosser and more palpable forces of the material world. What is the nature of this *discernment*, so necessary to Right Direction, we shall leave for further consideration in another paper.

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## MY TRIP TO INDIA

BY PANDITA T. GUNAVARDHANA OF COLOMBO.\*

The *Headquarters of the Mahabodhi Society of India* are in Calcutta. Here in a large hall which possesses suitable seating accommodation, lectures and Sermons on Buddhism are often delivered. The Dharma Rajika Vihara erected by the Anagarika Dharmapala with its walls frescoed in Ajanta style is a beautiful and sacred place of worship—within the Vihara there in a small Chaitya of polished granite is enshrined a *golden casket containing relics of the Buddha* and which was presented to Maha-Bodhi Society by the Government of India.

The Mahabodhi Society provides also accommodation to Buddhist pilgrims. Of the points of interest in profusion

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\* Extracts from a lecture delivered in Colombo by Mr. Gunavardhana.

found in Calcutta by the Student, I have mentioned only a few.

From Calcutta to Gaya is 292 miles. In the latter place there is a pilgrim Rest put up by the Mahabodhi Society. Buddha Gaya is 7 miles away and there are horses and traps that ply for hire between them. At Buddha Gaya there is a Resthouse for the use of visitors specially Buddhists visiting the "*Mahabodhi*."

*The thrill of fervent emotion that runs through very nerve and fibre as the Buddhist pilgrim touches with his hands the Crystal throne where our Lord gained omniscience, it is impossible to describe.* Facing this crystal throne is a mighty chaitya around which are found numerous images of the Tathāgata as also throughout the neighbouring lands for a space of two or three acres. Most of those had become the target of the iconoclastic Mohamedan and are found invariably shorn of limb or other part of the body. The image of the Buddha in the Shrine room had been carved out of rock and covered completely by a thick layer of gold—a dazzling sight to behold.

On the Southern side of the shrine flows the river *Neranjara*. The *Ajapal Nuga tree* is on its opposite bank. The *Dammissari cave* where the Buddha for six years performed deep penance in the search of truth, is also hard by. I shall not labour explaining the religious or historical significance of each as they are well-known to you all. Here too is a Museum containing time-worn stone slabs, large images, stone pillars with carvings and inscriptions as also a large variety of old earthenware which will be of great interest and importance to students of Oriental history. Buddhagaya and the lands once offered to it are now the property of the *Mahanta*.

From Gaya to *Rajagaha* via Patna (Pataliputra) is 107 miles. Rajgirkund is the name of the Railway Station and is within sight of the holy city which is several miles in extent. There is a very comfortable and neatly kept Burmese pilgrim rest and



Vihara there in charge of a very kind hearted Burmese Bhikkhu. You may have perhaps heard of the Buddhist accounts of Rajagaha. It appears to have been surrounded by a wall with 32 large and 64 small gates. There are still traces of this gigantic wall ; but not of the gates. The old City was, as you are aware, built by King *Bimbisāra* whilst *Ajatasattu* strengthened the defence against invasions.

The first place of importance this side of the Royal City Rajagaha was *Veluvana Vihāra*, gift of King Bimbisāra to the Buddha.

It was the first fixed place of residence for the Buddha and the Sangha. *Veluvana* is the name of the Garden. *Kalandakas* (squirrels) received their food there by order of the King and hence it was called "*Kalandakanivapa*."

On the North of Rajagaha was *Sita Vana* where was a pretty little Vihara in which the Buddha used to reside occasionally. In the same direction is "*Piphaliguhā*," a cave used by "*Maha Kasyapa*" for meditation.

Then we come to a very delightful and famous place in Rajagaha "*Saptaparniguhā*" on the North slope of the Vihara, where the Bhikkhus resided. On the level ground below the opening of this cave in a specially built *Audience-hall* the first great convocation took place presided over by *Maha Kasyapa*.

The next site is the "*Ambavana*" where *Jeevaka*, physician of King Bimbisāra's royal household as well as of the Buddha and the Sangha resided. It is between the Rajagaha city wall and *Gijjhakuta* in which last has a special sanctity attached to it, in that it was the most favourite mountain resort of our Great Teacher and where some of his important sermons were delivered. *Isigili* where *Maha Moggallana* died is by the side of *Gijjhakuta*. Both are covered with jungles now and one can approach as far as the foot on these mountains only.

The next place of importance in "*Tapodā Nadi*" where there are several hot water springs. They are said to be

in existence from the Buddha's time ; and the water which is just sufficiently warm for a comfortable bath, is claimed to possess great curative powers. Be it what it may, we had several refreshing baths in one named *Brahma Kund* or Brahma's spring.

From Rajagaha to Nālandā the distance is 9 miles by road. Between these two places at a sight called "Ambalath-thikā" the Buddha delivered his famous *Brahma Jāla Sutra*. At Nālandā are found relics of stupendous architectural and decorative undertaking. Nalanda was well known in ancient times by its university. It was one of the most famous centres of learning in the East. The excavations show that its grounds must have covered well over a 1000 acres. The Indian Department of Archaeological Survey employ over a 100 men daily to unearth and clear these huge structural ruins of the past. Already they have cleared some hundreds of class rooms, instructors' cubicles and over a 1000 rooms—row on row—8 ft. by 12 ft. with shelves for books and beds for reclining, carved out of living rock. These must have been the rooms of students. In the vicinity are found numerous ruins of chaitiyas too. Nālandā was once one of the principal centres of Buddhist education. Evidence to prove this has come to light now. You find the ruins of a good number of Buddhist temples and in the days of yore a large number of Bhikkhus lived there learning Dhamma. Kings Ajasattu and Asoka are said to have built many a temple in imitation of those at Rajagaha. At an epoch later than the above mentioned, the University at Nālandā become the chief centre of Education in India. That there must have resided 2 or 3 thousand lecturers and many times this number of pupils, is evident from the ruins. This town flourished best in the times of Buddhist Kings and is said to have achieved its acme of fame and usefulness during the reign of the Buddhist King *Triloka Vijaya* (literally conqueror of the three worlds). This Triloka Vijaya wearing about his neck a necklace from which hang several small images of the Buddha and standing on a pedestal



above Siva and his wife Pārvati, is depicted in a stone slab. It signifies the fact of his having been a Saivite and of his later adherence to the Buddhist faith. Here again the Mohamedan Emperors were the first agents of destruction.

From Nālandā to Benares is 200 miles, but from Benares to *Isipatana* (Saranath) only 6 miles, Benares which now supplies silks and brass ware cheap was in the past a home of learning. Every Buddhist knows that the Blessed one preached his first sermon *Dhammacakkā* (the wheel of the Law) at *Saranath* or *Isipatanarama*. He is also said to have spent many rainy seasons in this City. There is no evidence, however to show that any Chaitiyas, Viharas or Shrines existed there before the Asoka Era. The *Dharmarājika Stupa*, the *Dhammiḱa Stupa* and a column 20 ft. high built probably during that time are now in a very delapidated state. There is a *vestibule* 150 ft. by 3 ft. 7 in. by 5 ft. 7 in., in a state of preservation. Right in front of the *Dharmarājika Stupa* is a vast stretch of glistening rock cool and refreshing, where I suppose, in days gone by the devotees assembled for their devotions and to hear the Dhamma for both of which purposes it is eminently fitted.

The Mahabodhi Society, I found, had set up a School here for Buddhist education, and a retiring room for Buddhist pilgrims. In the Museum built here by Government in 1910 are preserved finds of the Archæological Department and the innumerable ancient images of the Buddha and finials of Stupas, Bodhisatvas and Deities, scenes from the life of the Buddha carved on stone, alm bowls, specimens of old potteries clay seals, water jugs and cups and terra cotta toys and beautiful bricks and all sorts of building stones which are very interesting and instructive.

A new Vihāra, spacious and full of archetectural beauty, called "*Malagandha Kuti*" is being constructed here by the Anagarika and of this nearly half the work is over.

From *Isipatana* to *Kusinara* is 114 miles. The pilgrim has to get down from his train at *Thasil Deoria* and go by car or cab for a distance of 23 miles.

A *Burmese Rest House*, the *Matha Kuvar Vihara*, the *Parinibbāna Chetiya* and the *Adāhana Chetiya* are found here. The *Parinibbāna Chetiya* first built by the Malla Kings and rebuilt by Asoka has been kept in repair by the present Government. A charming sight of a 14 cubit image of the Buddha in a reclining posture meets one's gaze. The *Adāhana Chetiya* is now nothing but a heap of bricks. *Lauria Lākānpur* in the Chanparam District, 60 miles from Kusinara possesses the first relic measure enshrined in the *Kumbha Chetiya*. At the Burmese rest house at Kusinara I met a Sinhalese Upasaka Mr. M. A. Peris, a pensioner of the Ceylon Government who observing the ten precepts and instructing young Brahmin boys in the Dhamma is spending the rest of his life in its service. It was between Tahsil Deoria and Kusinara in a village called *Kasia* that *Māhā Kāsyapa* who was on his way to meet the Tathāgata first received intimation of the *Mahā Parinibbāna*. These parts of the country are yet rich in agricultural products which include different kinds of grain.

Sixteen miles to the West of Kusināra are *Jetavanārāma* and *Purvārāma* which are now known as *Saheth* and *Maheth* respectively. At *Jetavanārāma* is the *Ananda Bodhi-tree*. Here over a broad space of soil covering 500 acres or more one finds the ruins of some which, such as the Buddha's own *Gandha-kūti*, only the foundations remain. These parts had once been occupied by Arahats. Even today one can see the water tank, stone pipe and drain where the Buddha daily performed his ablutions.

After completing my pilgrimage to these places, I set out for *Sanchi* and *Ajanta* and on my way spent a few days at *Agra* and *Delhi*.

*Agra* a large and historic town possesses the *Taj Mahal* considered one of the wonders of the world. This is a 13 storied building of pure marble built in 1631 by Emperor *Shah Jahan* in memory of his wife *Mumtaz Mahal*. Its architect was one *Mohamed Isen*. On the topmost floor are the "*Mausoleum*" of the emperor and that of his queen. On



the ground floor are found their portraits and other articles of antique interest.

Emperor Shah Jahan's wife is said to have been very beautiful and they say that it was built to symbolise her grace and elegance. Situated at a bend of the river *Jumna*, to one travelling by train it appears in the far distance like a white bird on a tree top. The pearl like marble set off against the greenery of the garden around when seen on a full moon night presents a most entrancing sight which anyone who has had the good fortune to behold, can never forget. Agra is famous for screens of pierced marble the work of skilled stone masons and also for its embroidered curtains and millinery. Some reproductions of the Taj Mahal in Silver and Gold thread on coloured silk or dark velvet curtains are very beautiful.

Amongst the collection of articles which I saw are found on the ground floor of the Taj Mahal was a stone-head of a Buddha image. Looking at these articles one begins to think whether the muslim Emperors could not have ransacked the Buddhist places of worship to build and beautify their places with the valuable art treasures derived therefrom. The grounds of the Taj Mahal are strewn with numerous tanks and fountains of luxurious foliage, bearing abundant fruit. Its custodians are now the Government of India.

Delhi is 122 miles North of Agra. Old Delhi left behind by the Hindus and which lies now in ruins, will still reconstruct the history of India. The events that have taken place round about it have left so many traces behind it as to be sufficient to read the past.

On a *Metal Column* which exists in a wonderful state of preservation is an inscription to the following effect:—

*"So long as I stand, the Hindu Kingdom shall endure."* Within a short distance of this iron column is an Asoka monolith proclaiming the King's equitable laws to his subjects at a time when Buddhism was the state religion. When Buddhism declined Hinduism gained ground only in turn to give way to Islam. There is yet a 3rd pillar of red and yellow

stone built during the Mohamaden period. This pillar overlooks the Hindu metal column and is called "*Qutab Minar*. It is 238 ft. high with a diameter of 47 ft. at the base and contains 278 steps. From the top of this Minar can be seen the depressing sight of old Delhi in a mass of ruins.

Other important and historically interesting structures in perfect condition are the *tomb of Humayun*, son of Babar who established the Moghul Empire in India. The audience Hall with its finely carved marble screens and the delicate mural decorations, constitutes the glory of the Fort. It is said that when Emperor Shah Jahan saw the Chambers completed, he exclaimed:—"*If there is heaven, it is here.*"

Work in connection with new Delhi is being pushed forward with all speed. It is within a short distance of the wreckage of old Delhi. To perpetuate the glory of a glorious past the British architects and engineers who are responsible for the lay out of the city and for plans of the principal buildings which now rapidly come up, are doing their best to produce work which will not only be harmonious with the existing surroundings but will also answer all modern requirements. Palaces of the Rajas, the Secretariat and other Government buildings some of which are already completed are having an envious effect on the other cities of India.

Delhi to Sanchi is a distance of 409 miles by the Railway. The group of *Sanchi Stupas* numbering 3 is only a few hundred yards from the little wayside station of Sanchi in the Bhopal State. The existence of those monuments is not due to more chance. Not very far from the city there once stood Vedisa and Ujjani famous cities where Buddhism flourished. They had selected these commanding summits of the neighbouring hills to build memorials and monasteries in the same manner as those of Buddha Gaya, Saranath and Kusinara which of course commemorate some act of the Master's life, as for example his enlightenment at Buddha Gaya, His first sermon at Saranath and his Parinibbana (passing away) at Kusinara.



Emperor Asoka was to Buddhism what Constantine was to Christianity.

*Devi*, one of the queens of Asoka who hailed from Vedisa is said to have built the *chief* (No. 1) of the 3 stupas, one of the most perfect examples of Buddhist architecture in India. The hill on which these monuments are clustered was then known as *Chetiyagiri* and in its neighbourhood was found a quarry of sand stone with which the Buddhist builders built those magnificent Stupas. They are enclosed by a circuit wall of solid stone construction with richly carved gateways or "toranas" four in number, one in the North, one South, one West and one in the East, which have survived in such remarkable preservation for nearly 2000 years. On the pillars and superstructure are illustrated several *Jātaka* scenes from the life of Buddha, such as *Vessantara Jātaka*, *Chaddanta Jātaka*, etc. They are also adorned with standing dwarfs, images of men and women, lions, elephants, the sacred wheel, etc. About 50 yards North East of this great Stupa (No. 1) above mentioned is Stupa No. 3 almost similar but smaller where General Conningham discovered the *relics of Sāriputta and Mahāmoggallāna*, the two great disciples of the Buddha, in two separate stone boxes distinctly inscribed "*Sāriputtasa*" (=of Sariputta) and "*Mahāmoggallānasa*" (=of Mahāmoggallāna).

Of the subsidiary buildings there, the most important one is the *Cheitiya* Hall or temple, standing just opposite the South entrance, of the Great Stupa (No. 1).

Much has been done in recent years by the archaeological Department in excavation work ; but I am inclined to the belief that buried underneath and about those Stupas will be found many more relics of old Sanchi.

*Ajanta* is a village about 38 miles from *Jalgaon* which is 287 miles from Sanchi. One can reach the very foot of the cave temples or monasterics conveniently by Motor Car. This spot has been selected by pious monks about 300 years after the Buddha for their religious retirement. There are altogether

27 of these monasteries spreading in horse shoe fashion round the basin of a mountain, opening off verandahs. The roof is supported by masses of rock carved into pillars. The magnitude of the toil involved in creating these chambers can only be realised after the visitor has ascended the steps and begun to examine them one by one. *At a time when explosives were not known, only hands driven by religious zeal could have chiselled away several thousands of tons of rock to hand down to us such a priceless art heritage.* The front of some of the chambers is pierced above the door in the shape of a half moon and in almost all caves the ceiling is left flat painted with figures and scenes from the Jatakas. The walls too are painted or covered with a profusion of statues out in solid rock. In each cave is a shrine room with an image of the Buddha in a sitting and meditating posture and several cells containing stone heads with raised pillows, for monks to sleep. They are approximately 12 ft. broad, 15 ft. long and 7 ft. high and 10 to 15 of them are found in each cave. There are over 300 such cells altogether.

It is surprising to find how light and air pour into most of these caves which are almost three quarters of a circle in shape. No artificial light is necessary unless for the examination of the innermost painting and carvings minutely.

In one shrine is depicted Buddha's Parinibbāna surrounded by monks in attitude of grief. It is wonderful how well, in the paintings that are now left, the colours prepared from local materials have stood through so many centuries. The carvings and paintings possessing great historical and sociological value have no doubt been executed by experts and no sufficiently eloquent tribute can be paid to their work which has already inspired the young Indians of the Bengal School of art. 500 Arahats are said to have lived in the cells of these Ajanta cave temples.

From here we travelled down to Bombay a distance of about 300 miles, cut across Central India *via* Raichur, arrived at Madras and returned home *Via* Talaimannar.



I might just make a passing reference to the "Towers of silence" where the Parsees expose their dead to the vultures. A commanding sight of the whole town of Bombay can be had from those towers which are 4 in number. Such a sight I am told is found no where else in the world.

In point of religious interest, in point of scientific interest, in point of historical interest to us, India has no parallel and it is almost a duty of all Sinhalese, of Buddhists and Buddhist Workers in particular, to visit this sacred land. There is much there one can see, admire and adore. The preservation and protective care extended to the Buddhist shrines and places of worship—places which once felt the presence of the Great Teacher—are the results of the labours of the Anagarika Dharmapala and of Burmese Buddhists. To them I must not deny their proper meed of praise.

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## HAS BUDDHISM A MESSAGE FOR YOU ?

BY A. C. MARCH

*Editor of "Buddhism in England."*

[One of a course of ten minute addresses given on the occasion of the Buddhist "Wesak" Festival in London, 4th May, 1928]

One of our prominent writers declared, in an article in the Press a few days ago, that the cause of all trouble and unrest afflicting the West—its social unrest, its political ferment, its religious chaos, could be summed up in one word, *Fear*. The writer was a woman, and whether her decision was a flash of feminine intuition or not, I do not know, but her expression of opinion interested me, because I had arrived at the same opinion myself, not by intuition, but by reasoning. It was Fear that caused the last Great War, and if there is

another still greater looming ahead—as many think—its cause too will be fear.

Fear prevails everywhere ; those who believe God fear Him, those who do not, fear—they know not what ! the Devil of their imagination, probably.

If we are to get rid of our troubles—Political, Social, Religious ; if we are to live as we ought to live, peaceably, harmoniously ; devoting our energies to the elimination of suffering and ugliness, to the creation of joy and beauty, to the acquirement of wisdom, we must eradicate fear. Fear is a form of egoism, of selfishness ; we must get rid of egoism, we must banish fear. In the place of fear we must have Hope, Faith, Certainty.

In the old days, the days that are past, man put his trust in religion. He trusted its Teaching, he trusted its Teachers. But the old dogmas no longer satisfy, and the Churches have nothing to put in their place. They fiddle while Rome burns. They fiddle with the weighty problems of vestments and rubrics, they fiddle with ritualistic hocus-pocus, while the thinking man, the enquiring mind, seeks for light in his spiritual darkness. Finding no help from religion he turns to Science. Science at least is honest, it does not assert until it feels sure that it knows. But Science is an unstable support, nevertheless ; its opinions change, and unfortunately it would seem, from our past experience, that those theories which it holds most surely to be true are those which it is most likely to change. We cannot trust Science, because it builds its dogmas solely on material bases, it is purely physical, purely materialistic. Religion, on the other hand, tends to ignore this world—to become too other-worldly—and superstitious credence takes the place of reason. We want a religion which follows the mean, the Middle Way between materialism, which views this life as the only life, and an idealistic other-worldliness, which sees the Real only in a sphere beyond the stars.

It is such a Religion which we offer you. Buddhism is the Middle Way between the extremes of worldliness and



other-worldliness, between the extremes of materialism and the extremes of idealism, between a too-depressing pessimism and a too light-hearted optimism. It is essentially a practical religion : rational, dynamic, pragmatic.

Buddhism is scientific : it teaches Evolution. It teaches the ever-progressive evolution of the Life through the ever greater perfection of the Form. It supplies the *missing link*. Not a physical missing link, not a material missing link, but a super-physical one. It is scientific for its basic principle is that of the Universality of Law : but again, it extends the operation of that Law beyond the physical, and declares its universality by including in its embrace the Super-physical : the moral and mental spheres. It declares that as a man sows, so shall he reap. It declares this, not in the half-hearted way that Western religion has accepted a verse in its Scriptures,\* but it teaches it whole-heartedly and without reservations. For it asserts that as a man *reaps* so has he *sown* ; and that assertion has striking implications, if you will only think them out. If he is reaping what he has sown, when did he sow ? He comes into birth reaping. His environment, his faculties ; his weaknesses and his strength, all are his because he has made them—created them by his thinking and his doing in the past.

Man, therefore, so Buddhism teaches, is an evolving being progressing towards perfection. I do not say *ultimate* perfection,—probably there is no such thing as ultimate and final perfection,—but comparative perfection. A perfection which most of us are very far from at present. And it is by reliance on, by working *with*, that Unswerving Law, that that perfection is achieved.

Now you will see where that Freedom comes in, which is the Buddhist's boast,—when he does boast. "Buddhism—the proudest assertion of human freedom ever made,"—declared Sir Edwin Arnold.

The Buddhist has no Cause for Fear : the Good Law is undeviating, the Goal is Perfection. A Law of Perfect Justice

is the only Reality. The Buddhist fears not the caprice of any Deity. He needs no God, he relies on his own innate limitless powers to work out his own salvation, to attain his certain goal.

And Buddhism not only tells of the omnipresence of Law, of the Unity of Life, and of man's splendid destiny, but it gives him sure guidance on the Way. He who trod that Way, He who was the personification of that Way, the Supremely Enlightened One, gave us a plan, a scheme of scientific self-discipline, self-control: control of the body; control of the emotions; control of the mind. Illuminated and guided by the intuition, the mind is brought into harmony with that state which transcends the limitations and evils of existence and it dwells in the Joy and Peace of Nirvāna, beyond the change, impermanence and sorrow of existence. And if your mind dwells in that state of bliss and peace indescribable, you will radiate love and peace around you. Thus, and thus only, will you remove evil, disharmony, discontent, and establish in their place the Permanence of Peace, the Stability of Wisdom, the Joy of Love.

Buddhism annihilates Fear; it substitutes the certainty of the Good Law for the uncertainty of Gods and Devils. It teaches that man himself is God, his own creator and the creator of heaven or hell around him. It releases him from the tyranny of Gods, from the Fear of Death and Hell; it bestows Courage, Self-reliance, Peace.

I have said—we must replace Fear by Certainty. Buddhism does replace fear by certainty. Certainty based on personal experience—the only certainty. As the disciple practises the Five Moral Precepts, binding on every Buddhist: enjoining Compassion, Honesty, Purity, Sincerity, Temperance; as he treads the Noble Eightfold Path, he finds *evidence* of the truth of its teaching, so that doubt fades away, and faith becomes unshakable certainty. Doubt is replaced by Certainty; Egoism by Altruism; Hatred by Love; Fear by Peace.

Such are the basic principles of the Dhamma, the Wisdom,



Religion. Such is the religion which has conquered more lands than any other religion has done, has won more adherents than any other; and has won them, not by force, not by bribery, not by fear, but by the practice of the principles it advocates: Morality, Justice, Love.

Has so noble a creed no message for the West?

Has the West no need for its message."

I leave that for you to decide.

Two years ago I broadcast our Wesak Greetings to the world from 2LO by the courtesy of the British Broadcasting Corporation. Since the establishment of the Board of Religious Control, however, we have been denied that privilege. Another example of Fear, we can be sure.

My Wesak Message to those present is: to the unconverted: Study Buddhism, it may have a Message for you. To the converted: Carry the message of your glorious Faith to your fellowmen; in the East and in the West.

## WHAT INDIA NEEDS

By S. HALDAR.

It was observed by the late Lord Rosebery that thinking is an art which stands a chance of perishing from among his countrymen. Public opinion, everywhere, represents merely the repetition of a few leading men's thoughts; and the masses of the people are content to tamely follow their leaders. In India this is more strikingly evident owing to the illiteracy of the masses.

In Mr. Pramatha Nath Bose, the eminent Bengali writer on historical subjects, we have an original thinker of great acuteness. His latest work "Swaraj—Cultural and Political"\* contains many strikingly original ideas. It will surprise most

\* W. Newman and Co., Calcutta. Pages 290, Rs. 4/-.

people to learn that India was a nation until very recently and that until about the closing years of last century Hindus and Muslims lived in fraternal amity. According to Mr. Bose English education has produced a disintegrating effect in this respect. "Back to the past" is his war-cry. It would almost seem that the return to the past advocated by him as a remedy for our present distractions implies a return to the loin-cloth days when men hunted with bows and arrows. He deprecates mass education as it tends to draw away our best artisans from their hereditary callings. He joins hands with Mahatma Gandhi in advocating the *Charkha* as a means of India's salvation, although he does not go so far as to say that it is the only means. These things will startle many. But he really means to advance a plea for a simpler and less encumbered life, for less luxury and less mummydom and one that is more in keeping with the older Indian ideals. He does not mean that the old world was perfect and that it needs no improvement.

As to India being a national unit it has been pointed out by Professor Nagendranath Ghose (in "The Ramayana and the Mahabharata: a Sociological Study") that in the time of the Mahabharat Society in India was atomistic and individualistic in its composition. There is no trace in the epic of a communal life. Patriotism must have been a sentiment unknown to king and subject alike. There was nothing like national solidarity amongst the Hindus when the Greeks invaded northern India or even when, in later times, the forces of Islam over-ran the country. Things have gone from bad to worse. Mr. Bose has conjured up a purely imaginary picture of India as a nation. It may be doubted if even at the present day the conception of nationality extends much beyond the very limited circle of Indians who are the products of Western education.

Religion has been in India a dividing and estranging force. The teaching of Sri Krishna, that all paths lead to one God, has been known only to a handful of learned Punditas. The



Hindu masses have always regarded non-Hindus as untouchable, calling them "Anaryas", "Yavans" and "Mlechchas"; and even the learned Pundits have failed to follow in practice the teaching of the Geeta. The Muslims, on the other hand, have had through the influence of their religion (which teaches the doctrine of exclusive salvation) nothing but contempt for the Hindus as infidels. In the circumstances real amity has been non-existent, although the two communities have lived side by side for about a thousand years. The destructive results of Muslim rule on Hindu and Buddhist art and literature is a fact which cannot be ignored. We do not read of Hindu-Muslim riots under the Moghal Emperors simply because the Hindus were too feeble and cowed down to be able to stand up against members of the ruling race, just as, at the present day, stand-up fights between Indians and members of the ruling race are as rare as daisies in December. Sir Jadunath Sarkar has observed: "The Indian Muslims have, through succeeding centuries, retained the extra-Indian direction of their hearts." Semitic culture has not amalgamated with Aryan culture.

As to the Hindus, their own social divisions have been detrimental to nationhood. Even amongst particular castes there are subdivisions which prevent complete social unity. There can be no inter-marriage between a Bengali Rarhi Brahmin and a Barendra Brahmin and there are untouchables (like Sonar-Baniar Brahmans, Kaibartar Brahmans and Piral Brahmins) even amongst Brahmans. These divisions have been long in existence and all talk of removing untouchability in the interests of national unity have so far proved ineffectual. These are the main practical problems for the Hindus. Mr. Bose has not much to say about them.

He speaks of Islamic monotheism as having exerted a wholesome influence on Hinduism. He has derived this theory from English writers on Indian history. Sanskrit literature and the Hindu religion in its higher aspects were unknown to the English even in the middle of the eighteenth

century. Dugald Stewart heard of Sanskrit literature but did not believe in its genuineness. To the learned Brahmans monotheism was no new idea and the masses of the Hindus have always been rank idolaters in spite of the example of Islam. The ignorance of the Hindus has tied them down for ages to custom and tradition. Krishnamurti has truly said: "There is hardly a country in the world in which the dead hand of tradition lies so heavily as it does in India. This is the true Indian problem. Solve it and everything which keeps India back today will melt away like the morning mist." Rabindranath Tagore has similarly observed: "The fetters that we forge in the name of religion enchain the spiritual man more securely than worldly ties." The slavish adherence to custom on the part of the majority of the so-called educated classes was manifested in Bengl when the greatest of Indian social reformers, Iswar Chandra Vidyasagar, raised a hornet's nest about his ears by pleading for the remarriage of child widows, and the same mentality is being shown now, more than half a century later, in regard to the recent legislative measures for the prevention of premature material relations and for raising the age of consent for girls in the interests of humanity generally and of racial improvement in particular. The grossly pernicious system of selling bridegrooms to the highest bidder has so far defied all attempts at removal. The Hindu masses while making offerings to Muslim Peers, and bowing down before Mosques and Churches regard the persons of Muslims and Christians as unclean. Mr. Bose would not remove their ignorance or interfere with their pathetic contentment. He is, on the other hand, satisfied that the Hindu already possesses a stable and happy state of society "which has benefited mankind to no small extent." There lies over the book the trial of the author's personal equation, his preferences and prepossessions.

The idea that this is an evil world, constantly going from bad to worse, is derived from those who believe in the supremacy of the spirit of evil, those who believe in man's



catastrophic fall from a state of perfection, those who are looking forward with hope to the millennium for man's reclamation. Mr. Bose who is no lover of Western things unconsciously imbibed that idea which does scant justice to God's position as an Omnipotent Being and as the loving Father of mankind who professed to have created man for His glory. As a matter of fact the principles of good and evil, united in their operation, constantly tend towards man's betterment. As Bancroft has observed: "Had man been placed in the world perfected there would be no such thing as progress." Mr. Bose is enamoured of the "good old days," but Dr Johnson took a different view when he wrote in 1783: "I am always angry when I hear the ancient times praised at the expense of modern times." There is in the world a marvellous urge from the worse to the better such as should lead one to the conviction of a natural goodness in man. Humanitarianism as shown by increased kindness to weaker humanity and to lower animals has grown in Christianity as secular education, resulting from increased intellectual development, has progressed and taken the place previously in the complete occupation of Church-administered education.

What India really needs has been well stated by Sir Jadu Nath Sarkar: "Give up your dream of isolation, standardise and come into line with the moving world outside or you will become extinct as a race through the operation of relentless economic competition in a world which has now become as one country." There are serious defects in our social system to be remedied before Swaraj of any kind can be attained. The number of useless drones and rotters in India is appalling. Millions go about in the guise of ascetics as Sannyasis and Fakirs—useless men for the most part—who sponge on the communities. In Hindu and Muslim households of the better class there are thousands of young and able-bodied men who live useless lives as hangers-on of their wealthy relations. The do-nothing *noblesse* and the aristocracy contribute little to the country's good. The present rulers of India are not

responsible for these evils. Nor can they be blamed for the wrong notions as to the dignity of labour which lead our artisans to abandon their hereditary occupations and which prevent the poverty-stricken Bhadrals from taking to agriculture and handicrafts.

Mr. Bose shows that political Swaraj is an impossibility. He is for cultural Swaraj. The majority of educated Indians would not have it, however, except as a means of attaining political Swaraj. No doubt Mr. Bose means that it will so serve, although he does not clearly explain how. He has shown that the increase of civilisation is not synonymous with increase of happiness; but his idea of going back to the old times needs further elucidation. To unthinking readers the book will act as an opiate but to thinking men it will serve as a stimulant. The book reveals its author as a thinker of rare acumen. Mr. Bose is to be congratulated both on the conception and performance of his task. The formation of a central organisation for the promotion of cultural Swaraj, as recommended by him, deserves the consideration of all educated Indians. If we may be permitted to say so Mr. Bose's English diction is singularly pleasing. The book is fairly well printed and got up. The quotation on page 26 is from Sir John Hewett.

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#### OUR ANNIVERSARY NUMBER

All articles meant for the special number to be issued in May should reach us before April next. Those who require copies are advised to book early to avoid disappointment.



## PUNDIT HARAPERSHAD SHASTRI CRITICISED

BY PANDIT SHEO NARAIN.

In his presidential address Pundit Har Pershad Shastri at the Oriental Conference Lahore in November 1928 said that the Brahmins saved the Hindu ideals when Asoka wanted to level down distinctions of caste and creed and take away all privileges which the Brahmins enjoyed in matter of punishment and law suits. According to the learned Pundit the Brahmins by writing metrical Smrities and making Ramayana and Mahabharata and Puranas available to the people saved them from being lured away by Buddhism with its gorgeous ritual and democracy.

I cannot say if the learned Pundit's view is historically correct. As a matter of fact, Smrities, Purans, Ramayana and Mahabharat were available and easily accessible to the people when Buddha began his ministry, or Asoka ruled the country. When Buddhism came into the field, its tenets were appreciated with great ardour. History has not yet pronounced its last 'verdict' as to the causes of disappearance of Buddhism from the land of its birth. It is, however, a fact that it did disappear and that it was followed by Brahmanical revival which meant reversion to old order of things. It is a moot question whether this revival did or did not do good to the country. Let the Pundit rejoice in the idea that Brahmins earned the gratitude of the people and their lost privileges were revived, but it is a fact that Hindu India became an easy prey to the Moslem conquerors. When Moslems invaded India there was a practical revival of Brahminism and Buddhism was in a decadent condition. The question remains, could there have been much chance of success to a foreign invader had India been wholesale a united Buddhistic country and not a country divided into

hundreds of castes, creeds and cults. Has not democracy been an important factor elsewhere in resisting a foreign invasion.

Is not India now repenting the re-establishment of caste system which militates against democracy.

The present trend of thought is to revive democracy by putting an end to caste ; wise heads of modern days wish to banish it from the country. Are not the Ramayana and Mahabharat now any more than epics? Do the Purans retain the former hold on the Hindu mind? Does not the Arya Samaj ignore them? Are not Hindus opening their doors to people of other faiths, if they wish to come into the fold of Hinduism? Are not the untouchables the same despised people as they were on the revival of Brahminism? Is not *Suddhi* a clear indication that Hindus earnestly desire to raise them from their degraded position. After all, experience is the best Sangatan which means nothing short of levelling all distinctions spirit of other nations, they realise now that there should be Sangatan which means nothing short of levelling all distinctions of caste.

It is high time Hindus put their house in order. The success of Christian nations and the internal unity of the Moslem world ought to be object lessons to them.

Political necessity and other exigencies of the time are forcing Hindus, *Nolence Volence*, to change their *modus operandi*. A keen observation of their methods reveal a revival of Buddhist methods of unification. The ban of untouchables, the rigid caste system, the dictatorship of Brahmins, stagnation of proselytization, non-reclamation of converts to other faiths, the Puranic modes of worship, of the Hindu pantheon, restrictions on commensality, and innumerable superstitions pertained to Hinduism for centuries back. A desire to change or modify the above stated institutions is clearly visible among modern Hindus. A reversion to Buddhistic methods cannot be long disguised under cover of reformed Hindu ideals. Why not openly avow the



capability of Buddhism to accomplish all that is needed to consolidate the Hindu nation.

It is to be regretted that the learned President of the Oriental Conference took no account of whither Hindu thought is drifting.

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### CHINESE PILGRIMS

#### 1. SHIH FA HIAN. 339 A.D.

His original name was Kung. On leaving home he changed the name to Shih or Sakya putra. His elder brothers died, and he was dedicated by his father to the Church—who died when he was ten years old. On his mother's death he returned to his home from the Monastery, but he rejoined the Monastery. When he was once attacked by robbers, his companion Bhikkhus fled away but he persuaded the robbers by his sermon to leave the food they wanted to rob, untouched. At 20 he was ordained as Bhikkhu.

In quest of further information on Buddhist religion he left his country for the motherland of Buddhism. He experienced many difficulties on his way to India. He spent three years in Central India, then sailed to Ceylon, where he got some MSS—then he went Java. His absence from home was for fourteen years. He translated many books with the assistance of an Indian Bhikkhu. He had two perilous voyages, which he described in the account of his travels, rendered great service to China, died at the age of 86. He had left for India 339 A.D.

#### 2. SUNG-YUN.

Born in little Tibet. He was deputed by Empress Dowager of the Wey dynasty with another Bhikkhu to secure works on Buddhistic religion. He travelled so far as Peshawar,

Nagarahara in Northern India and returned home with 170 volumes of Mahayana Buddhistic texts.

### 3. HIJEN TSIANG OR YUNG CHWANG. 629 A.D.

Was born 603 A.D., left home in 629 A.D., was ordained as Bhikkhu at 20. Reading the accounts of Fa Hain he resolved to make a pilgrimage to India. He met with myriads of dangers on his way to India which he describes in his biography in great detail. He once encountered in the way 50 robbers in one of the forests who divested him of all belongings. He was going to be killed or rather sacrificed but his calm attitude moved the robbers who left him. After travelling in various places in India he reached the University of Nālandā where he stayed many years, copied several scriptures, he went also to Southern India, reached Ceylon, returning through India, he went back to China across the Pamirs passing Kashgar and Khotan. He returned home in 645 A.D. after 16 years. He took with him loaded on 22 ponies

- (1) 500 pieces of relics ;
- (2) 3 sandal wood images of Buddha ;
- (3) A gold and a silver statue of Buddha on transparent pedestals ;
- (4) Another gold image of Buddha ;
- (5) 126 works on Mahāyāna Buddhism ;
- (6) 526 works of Buddhism.

He was received back with great honour by his nation. Died at 65 in 664 A.D. ; was buried in a valley, a tower was erected in his memory at the instance of the Emperor.

### 4. IT SING. 671 A.D.

Came to India 671 A.D. with 37 other priests to visit sacred Buddhistic places, they deserted him in the way. Via Condore Island he came to Sribhoja in Sumatra, thence to Quedah, then to Naga Patham and Ceylon, then by way of Arakan and coast of Burma to Tamra-lipti where there was



a famous temple called *Varaha*. After some trips touching Nikobar Island became again to Tamra-lipti reached India 673. Travelled all over India, he came to Nalanda where he stayed for 10 years. He obtained 400 books, then went back to Sribhoja and taking to sea voyage he was drifted to his country. He had translated 56 books. His original name was Chow Chow. He returned home in 695 A.D., and died in 712 A.D. at 77 years age.

#### 5. HJVEN CHIN. 650 A.D.

He acquired Sanskrit language. He came via Tukhara and Tibet to Northern India. Narrowly escaped death at the hands of robbers. Remained 4 years at Jalandhur then at Nalanda for 3 years. Visited various temples, went home via Nepal and Tibet.

He came again in A.D. 664 to Kashmir and learnt Sanskrit under a Kashmiri brahmin Lokyata. Came a third time but routes to china being barred he spent the remainder of his life at Amravat country in Central India and died at the age of 60. He had met It Sing at Nalanda.

#### 6. TAOU HI. (Year not known))

Came by Tibet side to India, visited many sacred places. Stayed long in Nalanda. Copied 400 chapters of Sutras and Shastras. Died in Amrawati country ; age 50.

#### 7. ARYA VARMAN. 638 A.D.

Was a Korean. Lived in Nalanda. Copied some books. 638 A.D.

#### 8. HWUI NIEH. 638 A.D.

Also a Korean, come in 638. Remained at Nalanda. Died at 60.

#### 9. BUDH DHURMA.

A powerful man ; physically had wandered all over China at last becoming a priest. *It Sing* saw him at Nalanda.

## 10. SHANG TIH.

Came by Malay route. Storm seized the ship. He did not go to Captain of the boat when called to transfer to a boat. He sank with the boat repeating name of Buddha all the time. Could not reach India.

## 11. I LONG.

Came with some priests and remained in Ceylon having obtained some books he returned through Western India.

## 12. HIUEN TA.

Came in a Persian Ship to Sribhoja and studied Sanskrit grammar there for six months. Then came to India. When coming to Mahabodhi Convent was robbed of everything. Villagers of the place afterwards supplied him with garments. Then he went to Nalanda and stayed there 10 years carried with him to his country 5 lakhs of sloks.

SHEO NARAIN.

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IN AID OF THE SARNATH VIHARA FUND

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## OBJECTIVITY

Mr. Martin Steinke of Berlin, sends the following:—

With the consent of the visitors of the Uposatha-lecture on the 17-11-1929 and the members of the Community around Buddha, and corresponding to their wish we let our readers know the following events:—

Oftentimes and also during the last Uposatha-lecture there were made attempts to disturb the work of the evening and spoil its character through questions concerning the sphere of Christian religion and which have absolutely nothing to do with Buddha's Teaching. Could every anybody think of mistaking a Buddhist meeting, which has the purpose of working in the Dhamma, with any other kind of gathering?

According to the statutes of the C. a. B., which are known to the questioners, questions about politics and confessions are excluded. For all that such questions are always put with quite a special intention. One could overlook this seeming naiveté, if the matter had not gone so far as to quit the ground of objectivity. Questions were put to the lecturer of personal offensive character and their real purpose lies not in the seeking for understanding, but in something quite different. Nobody will hope earnestly to be able to convert with success people, who out of their judgment hold the Dhamma as right and strive to live after it.

It is strange that one speaks of these lectures as an insult to religion, although those lectures are read and appreciated in the whole Buddhist world.

But the purpose of such behaviour is quite a different one: about 1¼ year ago, exactly on August 12th, 1928, the lecturer and several members of the C.a.B. experienced a molestation, which nearly could be called violence, and had the aim of intimidation. (The events were protocolled). After a while

the threatenings and molestations were continued per telephone. (The talk was taken up). As all this had not the desired effect, letters and anonymous post cards were sent, in which expressions as "swindle" and "mean lies" are the politest. After all this remained without success, the personal offences were brought into the Uposatha-lecture evenings.

To what rank of culture does one belong, what ethic and religious principles does one represent, if one works with such means against a circle of people, whose only wish is to work in mental objectivity? Does one forget that German Buddhists still are members of human society and citizens of the German empire? (We will comment on this in our next issue.—*Editor.*)

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## THE SECOND AND THIRD NOBLE TRUTHS

BY VEN: BHIKKHU D. PANNASARA, OF BUDDHIST MISSION  
IN ENGLAND.

In my last lecture I pointed out that the world is suffering. To-day I wish to speak about the cause, and the ceasing, of suffering. What is the cause of suffering? The Buddha's formula of the cause of suffering runs thus: "This, O Bhikkhus, is the noble truth of suffering's cause:—It is the craving, which leads to rebirth, joined with pleasure and desire, finding here and there its happiness. This, O Bhikkhus, is the Noble Truth of suffering's cause."

But why do we say that the desire for pleasure causes suffering? In the Mahadukkakkhandha Sutta the Buddha himself speaks thus:—"What are the perils that attend the operation of desire? Take the case of a certain young man, who earns his livelihood by being a royal secretary, or accountant, or estate-manager, herd-manager, merchant, archer, captain of troops, and such like. He is exposed to cold and to heat: Oppressed by blazing sun; plagued with the attacks of flies, mosquitoes and other insects; is tormented by hunger and



thirst. If this young man, thus putting forth labour and effort, should not attain the duly expected result, then, beside himself with grief and distress, he beats his breast, weeping and lamenting, saying 'Vain alas, are all my labours ; fruitless are all my efforts. These are some of the perils that attend the operation of desire.

"But suppose that the young man succeeds in his efforts, suppose he does make his fortune then he becomes troubled and anxious about the preservation of his gain, always fearing lest kings or thieves despoil him, lest he be stripped of his wealth by fire or flood, or by heirs whom he detests. If however, despite all his watch and ward, one or other of these calamities befalls him, then he grieves and laments saying 'What was mine, alas, is no more mine'. These are some of the perils that attend the operation of desire.

"Again Bhikkhus, out of desire, impelled by desire, kings contend with kings, nobles with nobles, Brahmins with Brahmins, householders with householders, mother with son, son with mother, father with son, son with father ; in their quarrels they fall on one another with hands and cudgels, with weapons and knives ; and so come to death or deadly hurt. These are some of the perils that attend the operation of desire.

"Again, moved by desire, girding on sword and buckler, taking bows and arrows, men charge in battle, while the arrows and spear hurl through the air, while swords flash and hack. They pierce others with arrow and spear, and they themselves are pierced by these, others with swords and spears ; they cut off one another's heads, and thus men come by death or are deadly hurt. These are some of the perils that attend the operation of desire.

"Again impelled by desire, men break agreements, commit robbery and theft, turn into brigands, highwaymen or adulterers. Being arrested, these men are punished by the authorities in various ways. Sometimes their heads are cut off, and such like. These are some of the perils that attend the operation of desire.

"Once more, on account of desire, men go astray in act, word and thought ; and by so doing, after their death they pass to a state of suffering. These are the perils that hereafter attend the operation of desire. "

In such words, after the manner of expression of His land and time, our great Teacher instructed mankind. With slight alteration of language, the teaching is as applicable to the Western world and to modern times as when it was first uttered some 25 centuries ago.

From this description by the Master himself, we can see that the desire for pleasures causes suffering. Think the matter over for yourself and you will come to understand that all suffering is produced by selfish desire.

This desire itself leads man to rebirth. How, may be briefly explained thus: When a man is dying, his ignorance covers up and conceals from him the miseries of the world, and so desire inclines his mind towards the world, through his desire he is attached to the world. Assisted by the thoughts which enter the mind during the last moment of the dying man, the mental continuum passes on to the new nuclei that are born as the result of the Kamma that has been predominant. Thus mind leaves the old nucleus and makes its seat in the new nucleus. This is how desire leads man to rebirth. Thus desire bring suffering to man not only in this life but in numberless lives, always leading him to rebirth.

Once the Master spoke thus: "Beset with desire, the mass of man run this way and that like a haunted hare. Bound and fettered by desire, they come to suffering for a long time."

I think it is now sufficiently clear that selfish desire is the cause of all suffering.

Then what is the ceasing of suffering? The Buddha's formula for it runs thus: "This, O Bhikkhus, is the noble truth of Suffering's ceasing, the abolition of this thirst by the destruction of desire, the turning away from desire altogether, complete freedom from it, and giving it no room. This, O Bhikkhus, is the noble truth of Suffering's ceasing."



This "truth" declares that as suffering is produced by selfish desire suffering can only be destroyed by giving up that selfish desire. The Master says: "As a tree that has been cut down sprouts forth again, if its roots remain, uninjured and strong, similarly the propensity to desire not being destroyed, this suffering spring up again and again."

"But whoso overcomes this desire, this wretched craving, his sorrows fall from him as the water-drop falls from the Lotus."

Now the occasion arises to say a few words about Nibbana, for in the formula of suffering's ceasing the Master has described nothing other than Nibbana. Everyone who believes in any religion whatsoever, I think, has a wish to attain everlasting happiness of some kind. When we consider, upon what grounds this belief is based, we can discover no reason for holding that the so-called eternal worlds are the final goal of man. We also cannot accept it that these worlds are eternal. When I say that all compounded things are impermanent, I know you will agree with me. Since any place, Heaven, Brahma-world, or any other world whatsoever since any person, God, Brahma or whosoever, he may be, cannot be non-compound, they are also impermanent. If all compounded things are impermanent, and if Heaven or the Brahma-world is compounded how can we believe that Heaven or Brahma-world is eternal? It ought now to be clear to you that the belief in the eternity of heaven or of the Brahma-world cannot help you. But there must be an end of the individual-man, or strictly speaking, of the combination of these five aggregates; namely, body, sensation, perception, mentalities and consciousness. According to the Buddhist point of view that end is called Nibbana. It is the highest state; one which we hope to attain, by—to begin with—keeping the precepts. Therefore it is worth our while to examine carefully into what we mean by the word Nibbana.

To an ordinary man, I mean to a man who has not attained the highest state of the Path, an exact knowledge of Nibbana

is something of which he is not yet possessed. This belongs solely to those persons who have attained the highest states, because Nibbana appeals to their mind alone. The ordinary man, that is to say, the man who has not destroyed his worldly passions, is only able to guess at what the state of Nibbana is.

Thus, when he has realised that Nibbana is a happy state, he will keep the primary precepts. Afterwards he will boldly tread the Eightfold Path, which leads to Nibbana. Therefore, though we cannot realise Nibbana till we have destroyed all worldly passions when we reflect in accordance with the Buddha's teaching, we can guess what Nibbana is. You already know how unversed I am in your language. So unfortunately I cannot clearly explain to you, even what I know of Nibbana. But I will try to tell something of Nibbana, as I have understood it.

But before we go any further, it will be worth our while to consider the actual literal meaning of the word Nibbāna. The word Nibbana is a compound of the two words Ni and Vāna ; the word Ni being what grammarians call a 'privative prefix' and meaning 'not' or 'without', while Vāna means desire. When these two words are united, the resultant compound word means the state which is free from desire. This is the meaning of the word Nibbana etymologically according to its derivation.

Again we can look at the word Nibbana, and compare it with other expressions used by the Master. When the Buddha expounded the four Noble Truths, by the term Nirôdha, that is to say, the cessation of misery, he meant nothing else but Nibbana, whereby misery is made to cease. If we understand that Nibbana is the non-compounded state—if I may so express it—which comes upon the mind of the man who is just on the point of destroying all the evil propensities of his mind, we avoid giving a contradictory meaning to the words Nibbana and Nirodha. But since I fear that even after all these words of mine, you may still be unable to understand what Nibbanna is, I will try to make it a bit more clear to you by telling you



something about the way in which Nibbana is attained. My next lecture, however, will be on the Eightfold Path which leads to Nibbana so here I give only an outline.

There are two methods of meditation, taught by the Buddha for the attaining of Nibbana by the destruction of selfish desire ; they are called in the Pali language Samatha and Vipassana. Any person, who wishes to attain this high state, must continue for a long time, in the practice of giving charity, keeping the precepts and in meditation. When through this long continued practice, his mind becomes gradually pure, and his merit is quite mature, he will be born in his last birth, with a pure mind. Putting it in other words, I would express it as follows : The primary mind with which a man is born in that life in which he is going to attain Nibbana, must be pure being unmixed with selfish desire, hatred or ignorance. Then, after having this fortunate birth, living either as a layman, or entering the Order in due time, he must keep the precepts laid down by a Buddha. Thus being pure in conduct he must meditate upon the three inherent characteristics of the world namely, that all things in it, are impermanent, bound up with infelicity and devoid of substantial entity, not allowing any other thought to divert his mind. This method of meditation is called Vipassana in Pali or in English, Insight. When he thus meditates upon the birth and decay of all compounded things, his mind will gradually become purer and purer. All worldly passions will cease in his mind. His knowledge of the real condition of compounded things will go on increasing, according as he does this continually. This knowledge is called Vipassana-Nanana in Pali, or in English, Insight knowledge. When this Vipassana-Nanana increases and grows great, he will not desire in the least those things which belong to him as part of his own person. Everything, including his own body, he will regard as mire, as dirt. He will think of the world as a house that is on fire, as a forest infested by cruel beasts of prey ; and so he will have but one wish,—to get away from this miserable world. Since he realises that the only way whereby to attain

perfection is meditation, he will practice this continually, and at last by the power of the use of it, his mind will become entirely free from passions, and never again will he think that the five aggregates are good, or that they can confer lasting happiness. The knowledge, which is associated with this condition of mind is called in Pali Uttanagamini-Vipassana-Nanana or as it might be rendered in English, up-going insight knowledge, because it progresses gradually towards perfection. Possessed of this knowledge, when he meditates again upon the three characteristics in due time he will attain the four states respectively of Sothā-Patthi, Sakadāgami, Anāgāmi and Arhat, one after the other. When he has attained to the fourth and last that of Arhat there will be no more passions remaining in his mind.

(To be continued.)

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### LIBRARY OF THE MAHA BODHI SOCIETY

Our Library has been strengthened by a large number of books recently published. The Archaeological section has been enriched by reports of the Archaeological Surveys of the Government of India, Government of Ceylon and the Government of the Nizam's Dominions. We also receive *Djaya* which deals with the latest activities of the Archaeological Department of the Dutch Government in Java.

All the available reports of the Ceylon Archaeological Department from 1890 to 1928, the Ceylon Journal of Science and the Epigraphia Zeylanica kindly sent by the Commissioner of Archaeology will help comparative studies of Archaeology in India and Ceylon.

Following books have been added to the Library:—  
Altai Himalaya by Roerich (presented). The Pilgrimage of Buddhism by Pratt (presented). Pali Literature of Ceylon by



Malalasekhara (purchased). Bhikkhu Silacara's Addresses and Papers on Buddhism (presented). The Religion for America by Soyza (presented). Deux Lexiques, Sanskrit Chinois by Bagchi (presented). Pali Dictionary by Tirenckner-Anderson-Smith, vol. I parts I and II (purchased). Jatakasandoho by Bhagawat (presented).

We also receive the following journals in addition to those already in our list:—

The Monist (America). Extreme Asie French (Cambodia). Archiv Orientalni in three languages (Czechoslovak). Briefe uber die Buddhalehre (German). Djava (Dutch). British Buddhist (English). Buddhism in England (English). The Archer (America).

We offer our hearty thanks to all the donors who thus help the Society to maintain its Library with up-to-date books and periodicals.

LIBRARIAN.

16-12-1929.

## NOTES AND NEWS

### SAMANERAS IN SANTINIKETAN.

We are happy to learn from the Secretary of the Maha Bodhi Society that the Sāmanerās who have been sent to Santiniketan (Vishvabhārati) by the M. B. S. are doing well, and the authorities there are perfectly satisfied with their progress and their ways of life.

### "BUDDHISM IN HAWAII."

We have great pleasure in acknowledging receipt of a neatly printed little book under the above name issued by the English Language Section of the Hongwanji Buddhist Mission

in Honolulu. It is a companion to the earlier one "Outline of Buddhism" which was given a welcome in every Buddhist centre. The new booklet includes many useful information about historical and religious aspects of the people of the Hawaiian islands and the present state and activities of the Buddhist Movement there. The Mission is doing a service to the Americans who are eager to have full information about Buddhism and its mission in the world. We thank the editors for sending it to us.

\* \* \*

#### A NEW BUDDHIST ANNUAL.

We gather from the same Mission that they are preparing to issue a new Buddhist Annual from this month. The Mission thinks that the growing influence of Buddhism in these islands and in America warrants such a publication which will combine and co-ordinate the various groups working under the Buddhist Flag. We wish them all the success.

\* \* \*

#### "THE AMERICAN BUDDHIST."

According to a statement issued by Mr. Geo. S. Varey, representing the group of American Buddhists in the New York City, they are planning to issue a new journal called "The American Buddhist" and expect to get out the first copy in January, 1930. We welcome our junior contemporary with the greatest pleasure, and hope that it will prove a blessing to the people of the U. S. A. Mr. Varey says:

"Already application has been made from Columbia College by some of the fine young specimens of our American manhood to take a course of study in Buddhism here with this Lodge. I am going there myself to tell the others about the Perfect One."

So we find that the hatred of an irritable Roman Catholic Bishop in Hawaii has not in any way harmed the cause of Buddhism.



## THE ANAGARIKA.

It is with great relief and joy we learn that the Ven. Anagarika Dharmapala is now able to take a drive along the Colombo Sea Beach. Let us hope that he will be able in the near future to visit India and see the completion of the Sarnath Vihara, the sacred object of his desire.

## SARNATH VIHARA.

Elsewhere we publish a statement of accounts showing the total expenditure incurred in connection with the construction work from its very beginning. Readers will also find the total collections up to date at the end of the journal. It will be clear from it that the entire work cannot be finished with the amount in hand. We make a final appeal to the Buddhists and their friends to consider the situation well and render help immediately so that the Vihara may be finished before the beginning of the next rainy season. We might mention that the Park round the Vihara will be laid out soon by the Archaeological Department of India.

## BARODA BUDDHA ASSOCIATION.

We are glad to announce the formation of a new Buddhist Society under the above name in Baroda as was suggested in a last issue of this journal. We welcome this society in the hope that it will successfully meet the needs of the people of that part of India not yet served by any Buddhist organisation. We are sure that in Dr. Bhattacharya and Mr. Buddhapriya, the secretaries, this institution will find able men who will direct its activities in order to achieve the goal viz. the dissemination of the Buddha Dhamma. We wish the association all success.

## BOOK REVIEW

### THE POEMS.\*

It is seldom we get poems which are readable and at the same time ennobling. In Dr. H. W. B. Moreno's 'The Poems' we find this rare combination. The nature of the poems range from the reflective to the lighter ones. Those who know the learned author will sure to discover in them the same enthusiasm and liberal mindedness which characterise Dr. Moreno. The book is well printed, and we are confident that every house will welcome it.

### BUDDHIST ANNUAL OF CEYLON, 1929.

As we have often said this publication has earned a reputation of its own. The characteristic feature of this year's issue is that it contains a variety of articles, which, for the depth of their contents, should be read by all earnest Buddhists. We congratulate the learned editors and publishers for the general get up of the Annual. (Copies can be had from the Maha Bodhi Book Agency).

### THE RELIGION FOR AMERICA,†

Yet another little book for Americans. In this book the author gives a critical view of the temperament of the Americans whose civilization was so much influenced by circumstances new to other countries. Dr. de Soyza examines the psychical growth of the Americans and concludes that the best religion suited to them is Buddhism as it allows freedom

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\* *The Poems*, by Dr. H. W. B. Moreno. Price Rs. 1/8 can be had from the Maha Bodhi Book Agency.

† By A. P. de Soyza, B.A., Ph. D., Barrister-at-Law, New York.



of thought. On the negative side we have a fair criticism of Christianity, and on the positive side we have the application of Buddhist principles. At the end of the book some beautiful sayings of the Buddha are found. The book is nicely got up and printed by Mr. Kira, the Secretary of the Maha Bodhi Society of America.

"PARAKRAMA".

### DHAKURIA BUDDHA SEVASRAM

*October 1929.*

INCOME.		EXPENDITURE.	
	Rs. A. P.		Rs. A. P.
Subscription and Donation etc. ...	1 15 6	Paid for medicine both Homeo: & Allopathic Medicine, Injection etc. (in part) ...	9 7 6
Grant in aid from M. B. Society for the month of September ...	7 8 0		
	<u>9 7 6</u>		<u>9 7 6</u>

*Number of patients treated during the month 697.*

*November, 1929.*

INCOME.		EXPENDITURE.	
	Rs. A. P.		Rs. A. P.
Subscription and Donation etc. ...	1 4 0	Paid for medicine both for Homeopathic and Allopathic medicine, etc. (in part ...	8 8 0
Grant in aid from M. B. Society for the of Oct., 1929 ...	7 6 0	Cash in hand ...	0 2 0
	<u>8 10 0</u>		<u>8 10 0</u>

*Number of patients treated during the month 827.*

## FINANCIAL

### MULAGANDHAKUTI VIHARA FUND.

Previously acknowledged Rs. 58,025-1-1. Collected by Rev. N. G. U. Indasiri, Gotamasrama, Chittagong:—Kshiroda Chandra Barua, Re. 1 ; Rajendralal Barua, Rs. 2 ; Nagendralal Choudhury, Re. 1 ; Madhab Chandra Barua, Re. 1 ; Kailash Chandra Barua, Re. 1 ; Kaviraj Nirendralal Barua, Re. 1 ; Sreemati Jurbati Barua, Re. 1-12 ; Bhama Sundari Barua, Re. 1 ; Subarna Kumari Barua, As. 4 ; Kiranbala Choudhury, As. 8 ; Priyarama Choudhury, As. 4 ; Prankumari Barua, As. 4 ; Har-kumari, As. 4 ; Anjana Sundari, As. 4 ; Sukumari Barua, As. 4 ; Mathura Mohan Barua, As. 4 ; small collections, As. 6 ; Total Rs. 11-12-0 less As. 4 for M. O. Com. = Rs. 11-7. U Maung Maung, Dy. Inspector of Schools, Rangoon, Rs. 10 ; S. N. Barua, Delhi, Rs. 5. Grand Total Rs. 58,051-8-1. (Ceylon collection excluded).

### GAYA DHARMASALA.

Previously acknowledged Rs. 4,123-11-6. Poddie Siñño Glencoe, Proston, Queensland, Rs. 6-12. Collected from Pilgrims by Rev. U. Pannathamy at Gaya, Rs. 10. Grand Total Rs. 4,140-7-6.

### MAHABODHI JOURNAL.

*Statement of Receipts and Expenditure for the month of  
November 1929.*

RECEIPTS.			EXPENDITURE.		
		Rs. A. P.			Rs. A. P.
Subscription	...	43 14 0	Printing charges for a/c	146	0 0
			Paper	...	50 0 0
			Stamps	...	20 10 0
			Petty Exp.	...	0 7 0
		<hr/> 43 14 0			<hr/> 217 1 6



## MAHABODHI SOCIETY.

*Statement of Receipts and Expenditure for the month of November 1929.*

RECEIPTS.		EXPENDITURE.	
	Rs. A. P.		Rs. A. P.
Donation to Society	28 0 0	Postage	12 13 6
Rent from meetings	7 8 0	Charity :—	
Interest from Sk. Abdul-ganny for Sept.	250 0 0	2 Poor Women	2 0 0
Interest from Mallik for Sept. and Oct.	416 11 0	Rev. D. Indasara	2 0 0
Bolpur Bhikkhus a/c recd. from Ven. Dharmapala	300 0 0	Swami Sacchidanada	10 0 0
		Buddhadevasavastam	7 8 0
		Wimalananda a/c	4 4 0
		Telephone rental	14 1 5
		Miscellaneous	31 10 6
		Sarnath Block	9 6 0
		Salary & allowances :—	
		Calcuta	173 0 0
		Sarnath	59 0 0
		Gaya	27 0 0
		Rev. Saranankara	10 0 0
		Debising's Pension	12 0 0
		Wesak a/c	16 12 0
		Sarnath land case	50 0 0
		Debising part of his bonus	50 0 0
		Food Expenses Cal :	101 14 6
		Mr. R. Hewavitarne a/c	5 8 0
		Bolpur Bhikkhus a/c Food expenses in Cal :	120 15 6
		Sundries	159 13 3
		Admission fee and caution money	200 0 0
		Deposit for Petty Exp.	50 0 0
	1,002 3 0		1,129 10 8

## MULAGANDHAKUTI VIHARA, SARNATH

*Statement of expenditure incurred up to end of December 1929.*

1925		Rs. A. P.
March	M. C. Khanna for preparing plan	200 0 0
" 23	A. B. Mendis	10 0 0
" 28	A. B. Mendis	2 0 0
" 30	A. B. Mendis	100 0 0
	A. B. Mendis (paid by Cheque)	500 0 0
	Dr. Sobharam's Bill (a/c Mendis)	14 4 0

			Rs.	A.	P.
June	21	J. M. Ghose for digging foundation as per Bill ... ..	254	8	0
Aug.	19	Messrs. S. A. Sanyal & Sons ...	3,000	0	0
Sept.	11	Drawing Materials Sent to A. B. Mendis ... ..	67	10	6
..	20	A. B. Mendis on a/c salary ...	100	0	0
Oct.	20	A. B. Mendis on a/c of petty expenses ... ..	30	0	0
		M. O. Commission ... ..	0	6	0
Dec.	25	A. B. Mendis on a/c Salary ...	100	0	0
1926					
Feb.	2	Messrs. Sanyal & Sons, on a/c of his Bills ... ..	7,000	0	0
May	5	A. B. Mendis on a/c Salary ...	850	0	0
		A. B. Mendis, Petty expenses as per Bill ... ..	72	3	0
1927					
June	17	Mr. Hari Chand to pay for pre- paration of plans ... ..	100	0	0
Aug.	27	Babu Parmeshri Das, C.E. Allahabad for preparing specification, etc.	150	0	0
Sept.	15	The "Statesman" for advertisement regarding-tenders in 4 issues ...	60	0	0
..	26	The Manager, "Leader" for advt., regarding tenders in 4 issues ...	25	0	0
Oct.	14	Secretary's train fare and carriage hire, etc. at Benares ... ..	30	2	0
..	31	S. N. Sanyal final payment on a/c of materials, etc. ... ..	4,000	0	0
1928					
Jany.	16	Harichand Esqr. to pay Draftsman for December, 1927 ... ..	40	0	0
..	24	Burma Stationery Co. for printing donation lists ... ..	5	0	0



			Rs.	A.	P.
Feb.	10	Harichand Esq. to pay Draftsman for January ... ..	36	2	0
		Sri Gouranga Press for printing 2000 copies of appeal ...	22	0	0
May	23	Draftsman for April, 1928 ...	40	0	0
July	5	.. .. May & June, 1928 ...	80	0	0
Aug.		.. .. July to October, ...	160	0	0
Nov.	15	Paid to Contractor by cheque ...	13,673	0	0
Aug.	13	Paid to Contractor by cheque ...	8,068	0	0
June	27	Secretary's visit to Sarnath ...	43	4	0
Oct.	22	Ditto. ditto. ... ..	45	0	0
		Draftsman's salary for November to January, 1929 (at Rs. 40/-) ...	120	0	0
..	31	Framing Sarnath Appeal ...	1	4	0
Dec.	28	500 receipt forms, printing ...	4	1	0
1929					
Jany.	23	Art paper for printing Sarnath Photo	7	0	6
Feb.	18	Visit to Sarnath (Secretary) ...	49	7	0
May	31	Paid to Contractor by cheque ...	12,148	0	0
July	20	Secretary's visit to Sarnath ...	38	2	3
		Draftsman's salary for Feb. to June	200	0	0
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..	21	Secretary's visit to Sarnath ...	32	8	3
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27th Dec., 1929.  
CALCUTTA,

TREASURER.  
*Maha Bodhi Society.*

# THE MAHA-BODHI

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R U I N S OF  
B U D D H I S T B U I L D I N G.

ANCIENT BUILDING  
MAJORHITTOES.  
EXCAVATION.

METALLED ROAD

ANCIENT BUILDING  
MAJORHITTOES.  
EXCAVATION.

DHAMEK  
STUPA.

JAIN TEMPLE.

MUSEUM FOR SCULPTURES.

M.B.S. LAND

M.B. SCHOOL.

WHEEL.

BUDDHIST  
under TEMPLE.  
construction

BARAIEPUR VILLAGE.

OLD M.B.S. LAND

MEANT FOR REST HOUSE

GIVEN TO MBS.

VILLAGE ROAD.

— SITE PLAN —

— OF —

— BUDDHIST TEMPLE. —

— SCALE 100' FT = 1 INCH. —

M B S

MANGO GROVE  
GIVEN TO M.B.S.  
ABOUT 10 BIGHAS.

HAZARI SAHU'S GARDEN.

JAIN GARDEN

JAIN SALA

MUSEUM



PLAN OF THE TEMPLE



PLAN OF THE TEMPLE  
OF  
THE  
GREAT  
GATE



PLAN OF THE TEMPLE



PLAN OF THE TEMPLE



PLAN OF THE TEMPLE





# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरय भिक्षवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याश्रिताय सुखाय देवमनुस्सार्गं । देसेय भिक्षवे धम्मं आदि कल्लाणं मज्जे कल्ला परिसोसान कल्लाणं सारणं सव्वज्जं केवलपरिपुष्पं परिसुद्धं ब्रह्मचरियं पक्कासेय ।

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXVIII ]

FEBRUARY,  $\frac{B. E. 2473}{C. E. 1930}$

[ No. 2

## THE GREAT VIHARA AT SARNATH

Do you wish to offer flowers at the new Vihara at Sarnath  
During the next Pilgrims' Season?

If so

Please Help to Collect Funds to Complete it.  
Money is urgently required.

## BUDDHA DAY CELEBRATIONS (WESAK)

This year the thrice sacred festival of  
Birth, Enlightenment and Parinirvana of the  
Blessed One will be celebrated from 11th to 13th of May,  
The full moon day being the 12th.  
*Subscriptions are kindly solicited.*



## OUR BUDDHA DAY (WESAK) NUMBER

*We are glad to announce that we have commissioned Mr. A. C. G. S. Amarasek'hara, the Vice-President of the Ceylon Society of Arts and well-known artist of Colombo, to paint three pictures (Indian scenes of religious importance) exclusively for the MAHA BODHI. They will be published in the coming special issue to be out in the first week of June. Contributions are to be sent in before the end of April. Copies may be booked from now.*

---

### FROM THE SICK BED

"I hope the Samaneras at Santiniketan will become great preachers in the future. If we could get 25 Samaneras to be trained in Santiniketan the future is assured."

"For another six months the Doctor insists that I should lie in the bed, and without making any efforts. He says you must not talk, make no effort, don't worry, don't discuss business matters. It means I am more like a dead man."

"Mr. D. B. Jayatilaka lost his wife day before yesterday. She was a learned lady and was a great helping hand to all the good deeds of her learned husband."

"The London Mission is an expensive item. It is good to keep it up. I have been paying £65 monthly for two years. Henceforward I shall not be able to pay."

*1st January, 1930.*

*—Anagarika Dharmapala.*

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## THE SECOND AND THIRD NOBLE TRUTHS

BY VEN. D. PANNASARA THERA, OF BUDDHIST MISSION  
IN ENGLAND.

*(Continued from last issue.)*

You already know that when a man, believing in the reward of his action gives something to another person, for that moment his mind will be free from desire, hatred and ignorance. Hence, if a person can destroy the passions in his mind through such an action as giving, though it be only for a moment, it is not to be wondered at that he can destroy all passions for ever by the power of his mind that is gained through continuous meditation. The person who has attained this highest state has only the five aggregates ; he has no more passions in his mind. He will neither desire nor hate the things that come to him through his organs of sense. Therefore he has no more of the Kamma that might give rise to a fresh grouping of the five Aggregates in the future. After his death he will nowhere be born, because he has no desire in his mind. Desire is the only thing that can incline ones mind towards the world. Thus after the death of the Arhat he no longer has the five aggregates which he has had through a long, long series of lives.

There is an idea current among some people that the mind of the deceased Arhat goes to a place called Nibbana, so they believe that there is mind in Nibbana. But it is a baseless belief. For the Teacher himself has said "Yattha namanca rupanca asesan uparujjhati," which means "where name and form totally and completely disappear that is Nibbana. Nibbana is not a place, formed out of the Four Elements, namely, earth, water, fire, and air. The world, indeed, exists through the co-operation of these elements. But as Nibbana is beyond the world, it has none of these elements at all. It is said by the Buddha "Yattha apo ca pathavi tejo vayo na



gadhati." Which means "where there are none of the four elements, that is Nibbana." Nibbana is not a thing, which can be marked out in colours such as white, blue and so on, or by the standards of long, short, etc. Again since Nibbana has no enjoyable feeling, it is free from any kind of happiness which one could enjoy. Therefore in Nibbana there is neither enjoyable happiness, nor a person to enjoy it. If Nibbana were enjoyable, it could not be eternal. Enjoyable happiness belongs to one of the Five aggregates called sensation. Therefore if there were enjoyable happiness in Nibbana, there would be one of the Five Aggregates in it. The aggregates are compounded; and all compounded things are impermanent. If anything is impermanent, it is liable to suffering. Hence if any one says that there is enjoyable happiness in Nibbana, he is saying nothing else but that there is suffering in Nibbana. In that case all the Buddhist teachings would be useless. Again if there were enjoyable happiness in Nibbana, there would have to be a person to enjoy it. But the composite and impermanent nature of this person is to be proved as before. So, as I have already said, there is no enjoyable happiness, nor a person to enjoy it in Nibbana.

The question then arises: If the foregoing assertions are correct why do we say that Nibbana is happy. The only answer I can give is this:—Since the five aggregates are compound they are absolutely impermanent. (This is a truth accepted by all men of science). As the aggregates are impermanent, they are liable to suffering. The cessation of these five aggregates, which produce suffering, is nothing but cessation of suffering. The perfect cessation of suffering, which we call by the word of Nibbana, is absolute happiness. Hence, when we say that there is neither enjoyable happiness nor a person to enjoy it in Nibbana, the man who looks upon the world as happy, will regard Nibbana with disgust. The sole reason for this is his misunderstanding of the real condition of the world. Actually, there is no happiness in the world of itself.

There are three kinds of feelings which arise in man's mind. They are called in Pali Sukha, Dukkha and Upekkha, which means respectively feeling of happiness, feeling of sorrow and feeling of indifference, but when you examine them carefully you will discover that both the other two are contained in the feeling of sorrow. The happy feeling in the mind exists only for as long as its cause exists. At last, it will turn to sorrow. Thus, the enjoyment of happiness is nothing more than mere feelings—feelings based upon something which we think of as happy. Since the feeling of indifference also is liable to change, it also is reckoned as suffering. Nevertheless, when we say that there is neither enjoyable happiness nor a person to enjoy it, in Nibbana that is no reason for a wise man to regard Nibbana with aversion.

Again it may be thought, that since there are no five aggregates in Nibbana, it is a state of nothingness or an emptiness.

Though Nibbana is empty of "soul," it is not as empty as the world. The world or rather five aggregates are empty of eternity, of goodness, happiness and soul. But since Nibbana is non-compounded, it is eternal. Since Nibbana is not liable to any loathing, it is lovable. Since there is nothing of the five aggregates in Nibbana, it is happy. Thus, since Nibbana has three features, namely, eternity, goodness and happiness, which are not shared by the world, it is not a nothingness or emptiness.

Since Nibbana is the destruction of suffering, of the five aggregates although one may say that Nibbana is a destruction, it is not in any way a parallel or counterpart of the destruction that is taught by people who deny the doctrine of re-birth. They, taking the five aggregates in the sense of 'being' or 'man' say: 'Na hôti tathāgato parammarana', which means "That being will not be re-born after death." According to the Buddhist point of view, man must be re-born until, so to speak, he cuts the string of desire by which he is tied to the world. But as this is an argument which calls for many



reasons in its support I will postpone it. For the present what I want to say is, strictly speaking, as there is nothing which can be called 'being' or 'man' other than the five aggregates, there is no destruction of any one in Nibbana. Therefore it is not a destruction. Since Nibbana is eternal happiness, although one may say that Nibbana exists for ever, it has not the same kind of eternity that is taught by people who believe in the doctrine that spirit or soul is eternal. These people, taking the five aggregates in the sense of 'being' or 'man', say: "*hoti tathagato parammarana*" which means, "the man will be re-born after his death," because they believe that there is a soul in the man which goes on from life to life. But the Buddhist point of view is quite different from this view. We believe that death is nothing but the destruction of the Five aggregates. As the result of the deceased persons Kamma, he will obtain another life; but no soul or spirit goes from life to life. Thus Nibbana is not eternal in the sense that it is the abode "of eternal souls."

Now I think that, to some extent at least, you can imagine what Nibbana is. This is the highest happiness, which we Buddhists can achieve. To attain Nibbana is not an easy accomplishment. No prayers or sacrifices can help an individual to attain it. To lead a moral life is the only way to reach it. We have lived an infinite series of lives. So we are inured to various sorts of passions. No one lifetime of a man is enough to destroy all the passions in his mind. Therefore in life after life he must practise moral conduct. At last he may succeed.

Some may think that a Buddhist must renounce the world at once. But it is not so. Complete renunciation of the world is required only in what is to be one's last life only. Again, an individual who wishes to live a better and more peaceful life than an ordinary man, will be able to renounce the world. But other can fulfil their duties according to their ability. That is to say, if a Buddhist wishes to pass his life as a householder, he can observe the Five Precepts, which you already

know ; and if he likes, he also can observe the eight precepts on the Uposatha days.

We have a nice Sinhalese verse written by a Buddhist poet, which may be translated thus. "Whether there is re-birth or not, it is better to refrain from evil ; if there shall not be re-birth, so let it be ; but if there is re-birth, certainly, your good or bad actions will follow you." Similarly since Buddhism teaches us to refrain from evil, to perform good deeds, and to purify our minds, I do not think that there is anything for a Buddhist to repent of on his death bed, by reason that he has passed his life as a true Buddhist. On the other hand, since the whole civilised world must appreciate a true Buddhist course of life, I do not think that any good will condemn him. Therefore it is good for a man to lead his life according to the Buddha's teaching ; because in every respect he has freedom. Moreover nobody is blamable on the ground that he has done good. Therefore let all lead a moral life in order to be happy in this world and at the end of all lives in this world, to attain Nibbana, the cessation of suffering.

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### THE ELEVENTH SESSIONS OF THE ALL-CEYLON BUDDHIST CONGRESS

*(We reproduce below certain extracts from the presidential address of P. B. Nugawela Disawa, the Diyawadana Nilamé.)*

Let me first of all, extend to you a hearty welcome, to this Ancient City of ours—the most beautiful spot on the face of the Earth. Judging by the important resolutions appearing in the Agenda, no more suitable Town could have been selected for this meeting, than this old impregnable fortress of the Sinhalese People. It was here in Kandy, under the shadow of the Dalada Maligawa that our ancestors discussed matters of vital importance during a national calamity.



Grave problems affecting the noble Religion of a noble Race will have to be solved to-day, and if we should be successful in our attempts this day would go down into the pages of History.

In 43 A.D. Caractacus, King of Britain, clad in leaves was marched along the streets of Rome tied to a chariot as a captive to be seen by an all powerful nation. Seated along with, Emperor, Claudius Cæsar, watching this tragic scene was the Sinhalese Ambassador sent by King Sandamuhunu. What an irony of fate! Did our plenipotentiary, I wonder, ever dreamt that his descendants would one day be under the sway of the progeny of that humble Briton. This is what our Great Master has characterised, as the wheel of Karma.

Whilst reflecting on the work you have done for the last ten years, I felt that much more could have been achieved if there had been closer co-operation and concentrated action. However your activities in different directions one cannot but admire. On this occasion, I cannot help but refer to the admirable services rendered to the Congress by the retiring President Mr. D. C. Senanayaka and other office bearers, during their tenure of office.

Our Great Teacher, a Royal Prince with a glorious heritage before him, when confronted with tyrannical claims of the Brahmin, forsook all and fled to the wilderness, there free from the restraints of the court, the domination of the priesthood and the trammels of society, to evolve in silent meditation a scheme for the emancipation of Man, and by its aid, to place man's footsteps in the way of virtue and enlightenment. He came back from his self-imposed quest and preached the Gospel of the Brotherhood of man. "He is a Brahmin," said he, "who acts like a Brahmin and no man need despair of attaining salvation."

Although there was a sort of caste system in the days of old, yet that did not prevent anyone, however humble his birth may have been, from rising to the highest position in life. Neelamaha, the son of a poor washerwoman, was appointed

Laksenadhi Pati or the Generalissimo of the Sinhalese army by King Gaja Bahu. The warriors of Dutugemunu, Parakrama Bahu and the two Raja Sinhas belonged to different communities of the Sinhalese People, but they all fought like one man and mingled each others precious blood in the field of battle, so that you and I may live. Why then should we look down upon the descendants of those brave men, who had died as they should, fighting for their country.

For 342 years, under the sway of foreigners, our national spirit, our national Religion, our customs and manners have received a set back. The Sinhalese have adopted foreign names and dresses and embraced Christianity. To-day we live as a nation only in name. The greatest obstacle which retards our progress, is our aping habit. At what period of its life's history, this cancer attacked the Sinhalese psychology none seems to know, but the time has come to remove it immediately, else the world will see the death of an ancient nation which had in its own way, contributed something to the progress of the Human Race.

The object of my first resolution to form a Buddhist Hierarchy is to save the Sinhalese from this impending catastrophe. When in 1849, Viscount Torrington suggested to relinquish the charge of Buddhist affairs in Ceylon to Buddhist themselves and asked the assent of Queen Victoria to enact a law to this effect, Mr. Frederick Rogers made the following remarks in his report to the Rt. Honourable W. E. Gladstone, "on the whole then, I conceive that the Queen's assent should be withheld from this ordinance as giving a dangerous organisation to the Buddhist Hierarchy. Mr. Frederick Rogers was a great Imperialist and Politician. What I suggest to-day to the credit of the Sinhalese, he foreshadowed then, to the discredit of the English.

I want you, seriously to consider, the organising capacity of alien bodies in this country. Take a lesson from the Catholics and the Salvationists, who with a few adherents have built up powerful institutions which incite the admira-



tions of all. The East India Company had a small beginning but it has acquired an Empire the wealthiest in the world.

There are four resolutions against my name.—These you have no doubt read in the papers. It is usual, I think, in proposing resolutions of this kind to speak at length in support of them. But I do not very much believe in long speeches. The days of oratory and playing to the gallery are over. People are beginning to realise that it is not talking but action that would save their country from slavery and bondage.

Once a Greek youth, asked Demosthenes what he considered to be the chief requisite of oratory. "Action" replied the latter. "And what next" inquired the young man. "Action" replied Demosthenes. "And what next" queried the youngster. "Action" replied the Great Master. When he said action Demosthenes did not mean the theatrical gestures of oratory but action of life. Action of life must be the watch-word of the Sinhalese.

Mighty works of art are in ruins. Water ways, canals and tanks, which sustained millions of people have fallen into disuse. Prosperous cities and villages have been converted into thirsty deserts and silent jungles, as it were by the ugly wand of a wicked genii. Once smiling paddy fields and orchards, handsome women, strong men and happy children have faded away like ghosts and in their places we see to-day mud, miasma, mosquitos and walking funerals. Seats of ancient learning and culture endowed with extensive lands by patriotic sons of Lanka have been plundered by foreign capitalists, thus reducing the priesthood to privation and beggary.

The wealth that should maintain the now tottering Buddhist Institutions have in a way become the means of alien proselytism. For centuries we have been sleeping while the deadly noose of the propagandist was tightening gradually but surely round our neck. I must admit however, that there is a great stir amongst us of late in the direction of education, but recent events indicate, that it is but the flickering of the spirit before

it finally quits the weary frame ; just as you may have seen the flame shoot up from an expiring candle.

Now then, what is the solution? Considering the present financial situation, a simple but an effective method must be adopted to save the crisis. Whilst pondering over the plight of my people one night, the following lines, which I learnt in school when a child, flashed across my mind.

"Little drops of water,  
Little grains of sand,  
Make the mighty ocean,  
And the pleasant land."

If every Buddhist in this country, eats two mouthfuls of rice, less than his usual quantity, the problem is solved. Let every Buddhist set apart a handful of rice every day for the maintenance of his religion. Six handfuls of rice go to make a *chundu*. An year's collection would roughly be sixty *chundus*. Taking the price of the lowest grade of rice at six cents a *chundu* a Buddhist could easily pay Rs. 3/60 a year. But according to my resolution only a Rupee for year is demanded from each Buddhist, which should mean eight cents a month—the price of two cigarettes.

The question will now arise, as to how this great organisation could be established and the scheme put into practice. In my opinion, it will take nearly two years to bring the institution into full working order. According to the books of the All-Ceylon Buddhist Congress there are thirty active members and forty affiliated bodies. If each member pays Rs. 10/00 per month and enrolls five per head who could pay that sum, and each affiliated Association enlists five members to pay the same amount, the working expenses could be met, till such time that this great united and powerful hierarchy is brought into being. Once a person pays a Rupee per year he becomes *ipso facto* a member of the hierarchy.

Details regarding the spade work will be of some use in considering my resolution. On the face of it, I hope you will



not run away with the idea that it is not practicable. The word *behe* does not belong to the Sinhalese language. It is the lingua franca of goats. As you are aware, in every village of the Sinhalese provinces there is at least one Buddhist temple. In the first place a census of such temples must be taken and the incumbent priest of each of these temples be requested in turn to prepare a census of the Buddhists. One or two priests of a *godurugama* along with two *dayakayas* should be appointed to collect the subscriptions. Paid officers should also be appointed, each to be in charge of three subdivisions of a *Korale* of a Chief Headman. The whole village will thus automatically become a Buddhist Council with the chief priest as President. If the chief headman of the district is a Buddhist he may be requested to supervise their work. In case he happens to be a non-Buddhist the Congress or the people of the place may appoint a suitable person to attend to that work. Itinerating bodies may be appointed to visit the villages and carry on propaganda work and thus stimulate the members of the village council. This will have far-reaching effects. We will not only achieve our object, but unconsciously bring about a better understanding and unity among the villagers. It must be impressed upon them, that they would be reaping the full benefit of that Rupee, for in due time, national schools will spring up in every hamlet. Let us not depend upon government to do these things for us. Let us do them ourselves. Remember the saying of Our Lord "*Attahi attano natho.*"

Now a word about the second chamber and the upper house. The present members of the Congress who are now asked to pay Rs. 10/00 a month till such time that the financial position of the Association is strengthened by the Rupee collection be formed into a second chamber. These members in turn will elect from among themselves, a certain number to the Upper House which will also consist of the two *Mahanayakas* of *Malwatta* and *Asgiriya* and two other high priests

from the Ramanñe and Amarapura Nikayas. The functions of this house are detailed in resolution No. 3.

I have now put in a nut shell the whole scheme. It will be asked how on earth could every hamlet and house of a Buddhist be visited. My reply is, if during the elections for the purpose of sending a man to the Council to work there for three years, people could go from door to door begging for votes, why cannot you go from village to village for a much nobler purpose.

Once a famous statesman said "A time like this demands great hearts, strong minds, true faith and willing hands. Men whom the lust of office cannot kill ; men whom the spoils of office cannot buy ; men who possess opinions and a will ; men who have honour, men who will not lie.

I repeat and emphasise these words on this solemn occasion and add, we want young men with a vision ; young men with ideals ; men and women imbibed with the spirit of a Dutugemunu and a Vihara Maha Devi ; old men with the young heart of a Rajasinha ; boys as courageous as Madduma Banda ; men who would not hesitate to lay down their lives for a noble cause. After all, death is not the end of this life but the door of another.

In your eleventh year after many a roaming in other parts of the country, you have come at last to the stronghold of your fathers, who checked the waves of foreign onslaught like the giant Neelamaha old, across the Palk Strait.

It will be interesting to note, that it was in his eleventh year that Gemunu seriously thought of establishing the Doctrine of the Sambuddha in Ceylon. It was when he was eleven years old that Parakramabahu escaped from the control of his uncle and schemed to bring the Sinhala under one canopy. Rajasinha I, started his military career at the age of eleven. So you will see, that the figure eleven is a lucky number with the Sinhalese. In your eleventh year, I hope, you will achieve much, like the noble sons of old and leave a landmark, as a monument for generations yet unborn.



This is a country worth dying for. It is not an ordinary land but a region of the Gods. What beautiful mountains and hills! What enchanting valleys! What stately rivers! What a salubrious climate! What a rich soil! What safety harbours!

No wonder then, your ancestors shed their precious blood for her so recklessly, that a French writer has characterised their loyalty to the country as slavish patriotism.

Now, in the presence of the spirits of those who have lived, laboured, loved, fought and suffered and died in this dear land of ours, I entreat you to go into your respective homes, with a determination to work for your country, people and religion, loyally, unceasingly and devotedly.

"Rise up, ye sons of noble sires,  
For the night hath passed away;  
On rocky spires yon purple fires  
Are heralding the day."

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## BUDDHISM IN EUROPE

### BUDDHISM IN FRANCE.

We publish elsewhere a short report of the "Les Amis de Bouddhism," of Paris. Miss G. Constant Lounsbery and her co-workers are to be congratulated upon the success of their efforts to organise an association for the purpose of working in the interest of the cause of Buddhism in France. "Les Amis de Bouddhism" is now a properly constituted society. Besides disseminating the teachings of the Buddha by means of lectures and the publication of literature, the Society aims at bringing about, through the medium of the Buddhist religion, a better understanding between the peoples of the West and the East. This is a very laudable object and is fraught with great possibilities for the general welfare of humanity. In France the study of Buddhism has, so far, been confined to

the élite of intellectual life. Some eminent French scholars have gone deep into the philosophy of life found in Buddhism. Men like Anatole France have showered unstinted praise upon the Buddha Dhamma. In one of his essays the great French author and philosopher says that Buddhism is the most beautiful and the most rational teaching that has ever been presented to mankind. But Buddhism in France has never gone beyond the portals of academic study. If the "Les Amis de Bouddhism" is to attain its objects it will have to take into consideration the fundamental fact that Buddhism is a religion for humanity. Metaphysical aspects of the Buddha Dhamma are undoubtedly a great attraction to the speculative instinct of the highly intellectual minds. But to those Buddhists who have comprehended the meaning of the Four Noble Truths dry metaphysics are of very much less importance than the simple following of the Noble Eight Fold Path. The essential parts of the Buddhist religion are purely a matter of sound common sense. If the "Les Amis de Bouddhism" concentrates upon this very necessary element of the Buddha Dhamma it will set an example to all other Buddhist organisations in Europe.

#### BUDDHIST ACTIVITY IN LONDON.

The British Maha Bodhi Society is now a well organised missionary body. In spite of malicious attempts on the part of certain individuals to belittle its work, it is being increasingly recognised as the only effective organisation devoted to the spreading of the Buddha Dhamma in Great Britain. In addition to its regular Sunday evening meetings, which are held at the Buddhist Mission House, it is interesting itself in the organisation of meetings at different centres of London. The first of a series of such meetings was held on the 20th November last, at Ruskin House, Wellesley Road, Croydon. Mr. M. Deshumbert, a zealous member of the Society, who is a resident of Croydon, was mainly responsible for the arrangements for this meeting. The speaker on this occasion was Mr.



Francis J. Payne, whose inspiring address on "Buddha, the Lord of Compassion," was appreciated by an audience largely composed of those who had not heard before the Dhamma being preached. Similar meetings are being arranged to take place, one on each Full Moon Day, at various other centres of the metropolis. The Committee of the Society has also under consideration a proposal to extend its missionary activities beyond the limits of London.

#### SOCIETY GATHERING TO MEET THE BHIKKHUS.

On Saturday, the 30th November last, Col. E. R. Rost, late of the Indian Medical Service, entertained to tea at his residence, "Beeleigh," West Hill, Putney, a select party of about one hundred guests. The gathering was called for the purpose of meeting the two Bhikkhus—the Venerable H. Nandasara and the Venerable D. Pannasara—of the Buddhist Mission in England. The Bhikkhus on arrival were received with great enthusiasm and reverence. Col. Rost briefly introduced the Bhikkhus who, he said, had come on a noble mission to England—the mission of presenting to the British people the Buddha Dhamma in its pristine purity. He exhorted the audience to avail themselves of the opportunity of learning this beautiful teaching from those two Bhikkhus who were qualified to teach. He was followed by the Venerable Bhikkhu H. Nandasara who, in an instructive address, gave a brief outline of the fundamental principles of the Buddhist religion. Mr. Francis J. Payne, Vice-President of the British Maha Bodhi Society, and Mr. T. Christmas Humphreys, President of the Buddhist Lodge, were the other speakers. Many of the audience were keenly interested in what they heard and several expressed their desire to be in touch with the Buddhist movement. Col. Rost deserves the thanks of all Buddhists for the organisation of this meeting. A devout follower of the Buddha, he has an unique record of service to his credit in the cause of Buddhism in Europe. The British Maha Bodhi Society is to be congratulated upon being able to secure his

influential support for its manifold activities connected with its main object of establishing the Buddha Sasana in England.  
—*British Buddhist*.

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THE BRITISH MAHA BODHI SOCIETY  
(BUDDHIST MISSION IN ENGLAND).

*Dhammanusasakas* :—

The Venerable Bhikkhu P. Vajiranana, the Venerable Bhikkhu H. Nandasara, and the Venerable Bhikkhu D. Pannasara.

*Patrons* :—

The Venerable the Anagarika Dharmapala, Mrs. Mary E. Foster.

*President* :—

His Serene Highness Prince Varnvaidya, Siamese Minister in London.

*Vice-Presidents* :—

Francis J. Payne, Esq., B. L. Broughton, Esq., M.A. (Oxon), and A. H. Perkins, Esq.

*Treasurer and Manager of the Buddhist Mission* :—

Devapiya Walisinha, Esq.

*General Secretary* :—

Dr. E. M. Wijerama.

The British Maha Bodhi Society has for its objects the extension of the knowledge of the tenets of Buddhism, the establishment of a Vihara in London and the promotion of the cause of Buddhism in the West.

Membership of the Society is open to all who accept its objects, but all who are interested in Buddhism are welcome at its meetings, which are held every Sunday at 6 p.m., at its headquarters at 41, Gloucester Road, Regents Park, London, N.W.1.

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“Every temple in this country must be turned into a school”.—*Sir Praphulla Chandra Ray*.



## CONSCIOUSNESS

*Being a condensed résumé of a series of lectures on the subject delivered by Lieut.-Col. E. R. Rost, O.B.E., K.I.H., M.R.C.S., L.R.C.P., I.M.S. (Retired).*

When dealing with abstract thought we find a difficulty in terminology, and the more abstract the thought the greater the difficulty in expression by terminology.

As consciousness is the only means by which we are aware of anything at all, it is necessary to obtain as clear as possible a general survey of the Universe and the apparent laws governing it, for it is only by such a survey that we can realise the nature of existence.

Astronomy, Mathematics, Physics, Chemistry and their allied sciences have penetrated so deeply into the mysteries of the universe that they have now become one great ontological science.

Modern thought on this subject has lately been profoundly influenced by Einstein, Eddington and Sir H. Jeans with a host of advanced workers, so that what was some years ago looked upon as mad revolutionary views regarding the Universe, has now come to be generally adopted. All these advances show more and more the extreme emptiness of matter and the universality of identical Law and a basic system of Architectonics.

Now we must try to realize the vast nature of the Universe in the infinitely great and the infinitely small.

Matter is now thought to be composed of Electrically charged areas, the positive charged area being the Proton, and the negatively charged area the electron (you notice that I am careful to call them "Areas," because we still do not know what they are).

The whole atom itself occupies a space of one billionth of a meter in diameter, so that if you magnified the electron

to the size of a tennis ball then the area of the atom would represent the whole of the inside of this earth, so that the chances of ever these tennis balls colliding would be extremely remote.

So you realise the extreme emptiness of Matter.

The elements are built up by the number of electrons composing them. There is a mathematical basis of architectonics of the universe and you will find that however vast or small the units of the universe studied, that a distinct analogy will be seen.

The study of Astronomy teaches us more than anything else the impermanence of existence.

Gravitational instability accounts for the birth of four generations of astrological bodies in succession. Immense periods of time characterise the formation of astronomical bodies, running into hundreds of millions of years.

The sun radiates its mass at the rate of 250 million tons a minute ; it will take at least 100 million years to exhaust itself.

Of the many million million systems of astronomical bodies, only one in a million can have planets and on only a proportion of those can life exist, but even then there will be vast numbers of planets on which life could exist. And if we look on the whole as built up on definite mathematical principles, under definite laws on a definite plan of architecture, then we can say with just as much certainty as an answer to mathematical equation, that life does exist on other planets or worlds besides our own.

Moreover, it may be that on some other planet it was some other element than the carbon element, that took on pleomorphism and built up an infinite number of varieties of substances. The forms of life on such a planet would be entirely different from our own and as the velocity of such a planet might be far greater than our own, Fitzgerald contraction would even alter their concept of time compared to our own, and all the physical laws would be dependent thereon.



So that you see we have reason to believe that there is a vast range of beings in the Universe and that evolution does not stop at Man, it is already complete in the vastness of the Universe.

This earth has existed for four thousand million years, during which time it has gradually cooled down, and for a comparatively short period of this vast period, life gradually developed (one hundred million years).

It is possible to calculate out the whole scale of evolution from our knowledge of the spectrum.

The ether vibrations may be divided into octaves, equivalent to the octave of the visible spectrum in length, which being placed in the middle, makes the range 71 octaves. The 71st octave represents the wave length of the vibration of consciousness and is the same number as the diameter of the electron.

We have not time to build up our Man out of matter, but a rapid survey of biochemistry sees the colloidal constitution of protoplasm becoming vastly complicated and extremely delicate and the apparatus of control vastly more complex than an automatic telephone exchange, wherein there are at least one million soldered connections. In living processes contact is by minute threads of living matter called axis cylinders; these go in unbroken lengths from start to finish, just like an electric wire. The automatic processes that go on in the body are regulated by vast systems of cells in the spinal cord medulla, basal ganglia and cerebellum, without any necessary reference to the cerebrum where consciousness functions. In the cerebrum there are at least fourteen thousand million cells arranged on definite plans and systems of architectonics, and so great has been the advance in the study of this subject that we now know the areas where thought functions most. A comparative study of this subject on animals shows the gradual richness of certain areas as we go up the evolutionary scale.

Whatever powers exist in the human species the same exist to a lesser extent in animals. Nature does not make one kind of law for one kind of animal and another for a different kind. All beings have to be graded according to their extent of development. Just as evolution goes on and the body is continually changing by the development of new cells and its species is carried on through the minutest representation of a cell unit, carrying with it all the past influences that went to form that being, through aeons of family lives, so also at conception does the life stream enter the cell and is the cause of the development of the mind qualities, that characterise the being as a definite result of a past history of events.

Just as the objective form of the species is carried on by evolution, so is the subjective character of the species carried on by rebirth.

One cannot function without the other, it is the duality of the two kinds, the subjective and the objective. In both, continuity is by Kamma alone.

Nothing actually passes over in either process. Just as the potentiality of everything in existence is represented in the minutest element of its structure, so the whole character or Kamma of a being is represented in the stream of consciousness. And as all living processes come into being, thrive, become old and die and yet the species is carried on, so the stream of consciousness is carried on through life to old age and death and again to rebirth.

Without realising the truth of re-incarnation the whole fabric of understanding of the nature of the universe and of the Mind in particular falls to the ground and leaves nothing but chaos. It is more than a belief, it is part of the mathematical system on which all the laws of the universe depend. Moreover, it is known by practical method.

The range of beings can be calculated with their lengths of life from a study of the spectrum. Here the vast periods of time are in agreement with our knowledge of the extent of



the universe in space-time, and the idea of an Acon has a definite astronomical relation.

Thus we see that the same laws hold good throughout, but that these may themselves be modified by relativity.

We see that the potentiality of the whole universe is represented in the electron.

We see that the only continuity that exists is between cause and effect.

We see that there is a duality to everything, and even to ideas there are two kinds of opposites.

The awareness of both subject and object are the result of an enormous number of co-efficients.

The simplest object presents an innumerable number of aspects, so that if you knew absolutely this object in itself you would know the whole universe.

We have seen the extreme emptiness of matter and the impermanence of everything that exists and how this impermanence becomes greater the higher up one goes in the structure, till one comes to the brain and to consciousness itself. Here the vibration is more than a billion times a second. This vibration is called the stream of life or the sub-conscious life stream.

This vibration system of one single consciousness, is divided into seventeen thought moments, each moment being again sub-divided into three stages, the nascent, the static and the arrested.

When, say, a visible object after one thought moment has passed, enters the avenue of sight (or any other door of the mind) and the life continuum vibrating twice, the stream of that continuum is interrupted, then, consciousness of the kind that apprehends sensation rises and ceases. Immediately after this, visual consciousness seeing just that visible object, recipient consciousness receiving it, investigating consciousness investigating it, determining consciousness determining it ; after that among the 29 modes of Kamaloka apperception, any one apperception determined by the conditions evoking it, ap-

perceives normally for seven thought moments, and as immediate consequence of the apperception, two resultant thought moments of retention take place, after that comes the subsidence again into the life stream.

Now this process as I have already said takes less than one billionth of a second, and is generally repeated at least one hundred thousand times for the simplest thought consciousness.

Just as the eye sees with acute vision only at the macula lutea, and has reception of slight impression for the whole area of the retina, and with consciousness one sees with acute vision the focussed spot, and with less acute vision, the whole field.

So the brain itself is conscious with the whole brain, and at the moment of consciousness, is acutely conscious in a certain area of the brain, and not so acutely conscious with the whole field of the brain, yet cognisant.

The rapidity of the process is so great, that for the simplest consciousness hundreds of thousands of co-efficients have taken place during the hundred thousand repetitions.

The usual seventeen thought moments do not always take place, the seven moments of apperception may be curtailed and as in a vision with the outer portions of the visual field, apperceptions are few in number and become inoperative, so in some types of beings no apperception may occur and therefore there is no following by the two moments of retention.

So, the life stream of thought continuum is being continually influenced by each fresh record that is being made on it, and yet nothing actually passes along anywhere, the continuity is solely by Kamma. You see that there is no Soul Entity.

It is at the moment of conception of the starting of the development of a living being, that the thought continuum vibration having found a suitable medium of protoplasm, con-



tinues its life-continuum in the new form, and remains quiescent during the foetal stage of development.

At birth, there arises the painful dawn of consciousness, when the windows of the mind are open for the first time and all the senses are painful, sight is painful, sound is painful, etc. And then the thought stream of consciousness is elapsed, stimulated and arrested for the first time in the particular life. Then attention is very weak or does not arise. Repetition and continual worry by the doors of the mind and also the free stimulated character of the thought continuum, brought over from the past existences, and represented as a particular kind of vibration in the thought-continuum, gradually causes the seven stages of Javana or apperception to develop.

The progress appears slow, but when you realise the complexity of the process, how the 14,000,000,000 cell units of activity of the brain require some adjustments of their complex communications, you will readily understand with the extra burden of modern methods of teaching, and the overburdening of the word dictionary of the mind with useless items that do not lead to edification, that the very delicate organization of the mental process is in the vast majority of cases treated very unfairly.

And so the great game of Life goes on, the store of mental assets may increase or diminish according to the mode of life of the being. And at last there comes the time, when the being realises that the turmoil must come to an end soon, and if he is wise, he may begin to think about it, and however he does think about it, he always improves himself by doing some good to others.

When death comes, he is indeed fortunate if he is able to think only of the good things he has done during his lifetime. Because it is the last consciousness of a being that is very potent in the carrying over from one existence to another.

The last consciousness give a finishing touch to the built up character of the thought continuum, and in this capacity

they are most effectual in the course that the life continuum is to take in its samsara, or round of rebirths.

What is memory and how does it occur?

The difficulty in realizing the function of memory can be overcome by understanding that for each simplest cognisance, a repetition of at least one hundred thousand times has occurred, so that the wave of vibration has become a habit and it makes its record. And so the characteristics of a being's thoughts and actions are the result of aeons of experiences, the interval between death and rebirth, being no more a break in the record than the interval between sleep and wakefulness.

Take for instance the idea of love in the sense of compassion for all living things, the feeling of kindness, the desire to help others in their struggle against pain and suffering. This has as its root the pleasure in subordination of the self and differs in each individual according to its past. This kindly feeling grows, becomes stronger by each fresh unselfish act in thought and deed, overcoming the three fires of Hate, Anger and Covetousness and vice-versa.

We see in some animals this aspect of character clearly marked, where the simple mind of a higher animal is untrammelled by the fetters of the communicative function.

All living things have alternating periods of rest and activity, so the mind has its period of rest and activity, awakes and sleeps.

Dreams are abnormal occurrences. In a vast super-sensitive organisation of at least 14,000,000,000 cells or units of activity, it is likely that on occasions there will be rousings in certain areas to partial activity. And whereas in Awakeness you are conscious with the whole brain, in dreams you are only conscious in fogged areas, so that the dream becomes disjointed, dim, or unreal. Again in dreams, it is often only at the waking state that the dream ordurs, the time in your dream may appear to you as very long, but in reality it is only a fraction of a second,



Consciousness may be divided according to the scale of beings into "Kamaloka," "Rupaloka," "Arupaloka" and Transcendental Consciousness.

As regards type of consciousness it is classified into eighty-nine, as to whether it is meritorious or demeritorious, whether it is accompanied by the conditionings of Karma or not, and whether it is inoperative or not.

The whole classification is shown in the Dhammasangani, and will be dealt with in a subsequent article.

We see that the root of all good becoming is the overcoming of the three fires of hate, anger, and lust, and in the first eight main types of consciousness the four Noble Truths are suggested.

The realization that suffering is an accompaniment of all living processes. The realization of the cause of suffering. The realization of the overcoming of suffering. The realization of the means of overcoming by the Eight-fold Noble Path.

It is most important that you should realise that it is not only absolutely necessary to progress in the advancement towards the higher states of consciousness, but you should follow to your utmost and lead the practical life dictated by the spirit of these four noble truths. To attempt to advance without doing so, is so utterly dangerous to the normal stability of the average mind, that it is far better for you not to attempt it unless you make up your mind to lead the life that is necessary. You will forgive my saying this when I tell you that there are hundreds of people in our Asylums, who are there for no other cause than the over-action of wrong teaching and practice in this respect. And I must take this opportunity in warning you against the increasing tendency in this country of holding communion with all sorts of peculiar new doctrines, the majority of which do not lead to edification.

It is safe for astronomers to predict that there will be a total eclipse of the sun visible in Cornwall on the 11th of August, 1999. This prediction is a mathematical calculation based on the laws governing the transits of the astronomical

bodies, and is not likely to be interfered with by any outside influence. But as you come down in the evolutionary scale, until you come to the happenings of everyday life, the likeliness of interference by outside influences increases with the inverse squares law, so that the likeliness of interference with the result of your prediction has become a certainty. So that in order to predict accurately any future event, you have to know every event of happening in the world and its causal relationships. So you see how utterly silly it is, to waste your time in trying to foretell the future in matters that do not tend to edification of the mind.

Moreover, prying into the unknown by unorthodox means with a mind improperly prepared, is worse.

The encouragement of so-called Mediums and the apparent holding of communion with Spirits, neither leads to edification or happiness. In the vast majority of cases it is actually harmful to the mind and leads to untold misery.

I give you this warning before going on to the study of higher forms of consciousness.

The practical methods of meditation are described in detail in the books and commentaries of the Abhidhamma Pitaka, the Psychological portion of the Buddhist Scriptures which were written about 400 B.C. These ancient Pali Manuscripts have now to some extent been translated into English through the labours of the great Pali scholars and commentators. But the literature is so vast, as the actual Tripitakas themselves contain 84,000 stanzas of text, and the commentaries on them are still more extensive. Now it has been seen how in fruition Kamma, the doors of the mind act as fetters for the operation of Kamma for good or bad, and that for the attainment of the Higher forms of Consciousness, Concentration is necessary.

Concentration requires a pure soil, diligence in practice, energy and ability to cut off the fetters, activating the thought stream through the doors of the mind. If, during the seventeen thought moments one can concentrate the seven apperceptions



on the object of thought, repeating millions of times, the whole energy of the mind is on that object of thought and no other thought arises.

The practical methods of Meditation are described in detail in the books referred to, particularly in Buddhaghosa's great work called the "Visuddhimagga," or "Path of Purity." There are forty methods of Meditation.

It would take too long to describe the practical details of these methods, but the first stages of progress are called progress towards the Jhanas which are five stages of progression, by the practice of which the higher consciousness by which further progress along the Paths is rendered possible.

By the attainment of Jhana-conscious certain higher functions connected with insight or wisdom, become manifest.

Further, it is possible to attain to the Arupa-Jhana consciousness in its four stages and to the Four Paths of Transcendental consciousness where Tanha, the cause of rebirth, is entirely rooted out, the complete putting away of lust for the material, and for the immaterial existence, conceit, distraction and ignorance no longer exist. Nibbana becomes manifest in its beautiful Peace, and a glorious ecstasy of Reality is revealed freeing consciousness from the three signs, impermanence, sorrow and delusion.

This is the final attainment of consciousness.

Consciousness can only be better understood by the practice of concentration in a virtuous soil. No terms can describe what one gets by wisdom, but one spark of wisdom is worth generations of learning, and it elevates the mind throughout the whole life of the being.

Now the occurrence of this spark of wisdom is dependent on meritorious consciousness, or Jhana consciousness in the preceding life, and it may occur at any moment in this life. Practical historical examples of this are many. To quote Newton and the apple. So that it is possible to concentrate into Jhana-consciousness with the greatest ease in some beings, whereas in others the progress is long and painful.

However much you pertain to meritorious consciousness through the leading of virtuous lives, and however much you practice meditation in this life, do not be disappointed if you do not derive direct benefit of an obvious nature in this life ; it will most certainly affect you in the next.

And remember this, that whenever you elevate your own consciousness, you elevate that of your fellow man.

Finally, I will quote from the Atthasalini the commentary of Buddhaghosa :

"Again, absence of Greed is the cause of Good Health, for the ungreedy man does not resort to what is attractive but unsuitable, hence his good health.

"Absence of Hate is the cause of youthfulness, for the man of no hate, not being burnt by the fire of hate, which brings wrinkles and grey hairs, remains young for a long time.

"Absence of Delusion is the cause of long life, for the undeluded man knows what is advantageous and not advantageous, and avoiding what is not advantageous and practising what is advantageous, lives a long time."

MAY THESE THREE QUALITIES BE YOURS  
FOR MANY YEARS.

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## BRITISH MAHA BODHI SOCIETY AND ITS WORK

### PRACTICAL HELP FROM AN ENGLISHMAN.

*Lt. Col. Dr. E. R. Rost, O.B.E., I.M.S. (Rtd.) of London has sent the following letter to the Ven. Anagarika Dharmapala. In fairness to the B. M. B. S. "The Buddhist Annual" should reproduce this letter in their nex issue.—Ed.*

MOST REVD. AND RESPECTED SIR,

I have been meaning to write to you for a long time, but waited till I had obtained a fair knowledge of the working of the Buddhist Mission here, whom I have been trying my



utmost to help, as well as the Buddhist Lodge, before writing to you.

I am of opinion that a certain prominent member of the latter body has entirely misrepresented the good work that the British Maha-Bodhi Society is doing, in the "Buddhist Annual of Ceylon" and else where and I wrote to him and told him my opinion, and I do not think that he will do such a thing again.

The Ven. Bikkhus have been doing most wonderful work, the mere fact that they both can deliver in the English language perfectly sweet teachings of the Dhamma, in that gentle and persuasive manner that only a Bhikkhu can do. And I am already getting *inquiries from various clubs and private gatherings for sermons from them*. Mr. Walisinha, is most popular and energetic, very tactful and doing very good work. My old friends Mr. Payne and Mr. Broughton are wonderfully active and good. I see distinct signs of a great improvement in the attendance at the lectures, but the Students Buddhist Union wants stirring up, I gave a lecture for them last Sunday, and there were not half a dozen students there, all the other people had come specially to hear my lecture on "Anatta". It is very important that Students should take more interest in their own religion while they are over here, as an example, and at their dinner on the 14th of this month I am going to tell them straight from my heart what I think they should do.

We are very much concerned about your health and hope that you will have better health soon and see the results of your wonderful work here. Unfortunately I have developed an aneurism of the heart and am unable to do very much now. But the rent of my life however short will be entirely devoted to carrying out the last words of the Greatest of the Aryas, and in this respect I will always be grateful for any advice you can give me as occasion should arise.

I have written a work called "*Nature of consciousness*" which is at present in the press and which I hope you will receive a copy of early next year. The object of this work

is to connect up the most recent advances of science with *Abhidhamma* teaching, thus bringing Consciousness within the range of scientific thought, and as dependent on Buddhist Law. By this means, I hope to get Doctors, Mathematicians, Scientists, and philosophical thinker to see the truth. When this book comes out I shall take the liberty in asking you for your help in getting it reviewed in the Calcutta and Ceylon and New York and other branches of the Society's Journals.

I have had to pay £150 to get it published as it has many tables, and diagrams, and any *money that is received from it will go to the Local Branch of the Society's work as my Dāna.*

With Highest Respect,

Yours in the Dhamma,

(Sd.) E. R. ROST.

## GLEAMINGS

PRINCE GUNAVARMAN, THE PAINTER MISSIONARY FROM KASHMIR.

Simultaneously with Kumarajiva and Buddha-bhadra appears the noble figure of the Prince-monk Gunavarman who refused his throne of Kashmir, prompted by his zeal for the mission work. He visited Ceylon in 400 A.D. and then crossed over to the island of Java where he found the first Buddhist monastery converting the King and the Queen-mother. Then he appeared in Canton (424 A.D.) and in Nanking, propagating his faith as much by his wonderful religious paintings as by his learned translations. He founded two viharas in Nanking, introduced the strict Vinaya system of ordination after the Indian School, and organised the first congregation for Chinese nuns. (Greater India Society Buletin No. 1).

In 423 A.D. Buddhism was preached in Java by the famous Gunavarman. He was a Kshatriya prince belonging to the royal family of Kashmir. When only 14 he convinced



his mother that hunting wild animals was improper. When he was 30 years of age the King of Kashmir died without issue and the ministers, knowing him to be the ablest member of the royal family, begged him to come out of his secluded religious life and accept the throne. To avoid their importunities Gunaverman left Kashmir. He reached Ceylon and was acknowledged there as one who had attained the highest stage of spiritual life. Then he went to Java. The night before his arrival the mother of the king of Java dreamt that holy man, mounted on a flying cloud was coming to her country. When Gunavarman arrived the next morning the king's mother was converted by him to Buddhism. At her bidding, her son, the king of Java, also accepted the tenets of Buddhism. Shortly afterwards the kingdom was invaded by the army of a neighbouring prince. Gunavarman, on being asked by the king whether he should resist the enemy by force of arms, replied that it was the king's duty to defend his realm but at the same time he should not harbour in his mind any cruel thoughts. The enemy fled in disorder without any fighting. A monastery was erected by the king in honour to Gunavarman who, however, in his ardent desire to propagate the true faith left for China soon afterwards in a ship belonging to a Hindu merchant of the name of Nandi.—(Greater India Society Bulletin No. 3).

#### TRUSKA KINGS OF KASHMIR.

There were three Truska (Turkish) Kings in Kashmir, Huska, the founder of Huskapur opposite Baramula, Juska, founder of Juskapura, and Kanishka the great Kushan ruler of N. Western India and founder of Kanishkapura. Of these three, Juska remains to be searched for. Kalhan describes them as faithful patrons of Buddhistic Church. This King held a Buddhistic Council in Kashmir. Hiuen Tsiang on his visit to Kashmir still found local traditions regarding that ruler still alive. Kalhans chronicle records a Buddhistic teacher Nagarjun as living in Kashmir at that time and it is noteworthy that

Tibetan records confirm the period of this Patriarch of the Buddhistic Church. In curious contrast we find anti-Buddhistic coloring in Kalhans account of Abhi Manyu I. Buddhist had predominating influence in his period resulting in the abandonment of traditional customs and rites. This enraged the Nagas, who speaking mythologically caused excessive snow fall which killed the Buddhists, driving the King to lower hills for six months. Finally a pious Brahman with the help of Nilanga, Lord of Kashmir Nagas, restored the traditional cult prescribed in the Nilmat Puran and thereby freed the land from excessive snowfall and the "plague of the Bhiksus". Volume I, p. 76 Rajatarangani Stiens' translation.

#### IS IT PEACE?

"We condemn to cruel deaths the animals which we hunt for our sports ; we have called in the aid of the automobile and the aeroplane in our pursuit of big game ; we breed countless thousands of birds in order that we may have the pleasure of shooting them, and, in order that they may be preserved—until we wish to kill them—we destroy as vermin the wild creatures of the woods and hedges, interfering with the balance of nature and allow insect and other pests to multiply.

"We kill wild animals as specimens for our Museums ; capture them for our Zoological Gardens, Menageries and Circuses ; teach them to perform senseless and useless tricks for our amusement ; confine them for life in small cramped cages, in which dazed and terrified, they are jolted over rough roads and railways from town to town, or transferred over seas, and from which they only emerge for their performance or their burial.

"For our food, hundreds of millions of animals are slaughtered annually, often by methods unforgivably cruel, the festivals of our Religion, especially, being celebrated by carnivals of massacre.

"For our furs, which fashion suggests, and vanity decides that we shall wear, millions more suffer hours or days of



torture in the trap, or are killed by methods of indescribable barbarity.

"In our search for health, in our quest of remedies for the diseases induced by our own follies, or by our ignorance of the art of living, in our pursuits of physiological knowledge, in our methods of preparing and testing drugs and serums, and in our experimental development of new horrors for new use in war, we maim, torture, and kill hundreds of thousands more.—*Commander Cather, R. N.*

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## MY TRIP TO ENGLAND AND THE UNITED STATES

BY BHIKKHU SHINKAKU

The readers of the *Dobo* have asked me to write a short account of my trip to Europe, Canada and the U. S. It gives me great pleasure to accede to their request and in particular to tell of the happy Buddhist contacts made in many places.

First of all, however, my thanks are due to the Honpa Hongwanji Mission of Hawaii for making it possible for me to visit my family and the land of my birth. I am sure that no one is so able to appreciate my feelings when I stood before my father, mother and sisters after an absence of twenty five years, as those of Oriental birth and ancestry with whom reverence for parents is traditional.

I left Honolulu on July the 12th on the Australian boat *Makura*. The journey North was pleasant and I made a few friends one of whom, the purser, became very interested in Buddhism. He told me that his father in New Zealand was a student of religion and was greatly taken with the Teaching of the Buddha. I was able be request to talk to the purser and one or two others for an hour every evening during the voyage.

I arrived in Vancouver on Friday afternoon the 19th at 4 p.m. and boarded the Trans-Canada Limited for Montreal, a five day journey arriving in Montreal on Wednesday the 24th

and sailed from Montreal on the 26th arriving in England on August 2nd.

To gauge with any degree of accuracy the strength and vitality of the Buddha-thought in England to day, one should not be content merely to examine the various organisations labeled Buddhist, but also to mix with many and varied kinds of people, attend sermons of Christian Clergymen and generally enter into the thought of the ordinary man in the street.

To some extent, in accord with the small time at my disposal, I have tried to do this and have been startled in many instances to find, in quarters where one would least expect it, expressions which implied Buddhistic thinking. I have listened to Christian Clergymen whose sermons, for the most part, might have been composed by Buddhist priests, men who talked of the "Way". On one occasion a preacher spoke of the "Middle Way" and he went on to show that one cannot be carried along that Way by some one else, but that each must travel on his own ticket.

I have listened to men who have explained to me a philosophy of life they had worked out for themselves, men who had scarcely heard the Buddha's name and yet the plan they had worked out for their guidance differed in very few points from the teaching known to the world as Buddhism.

Slowly, but very surely—all true growth is slow—the power of the Dhamma is penetrating the hearts of the Western world and many men and women would be surprised to know that it was the Buddha-thought they had evolved from within themselves, yet many have done so and shewn thereby that they have learned to distinguish between self and truth.

Regarding the Buddhist Organisations in England. I came in touch with six. I visited several times and spoke once at the British Maha Bodhi Society in the North West of London. Here I had the pleasure of meeting the Venerables P. Vajiranan, H. Nandasara, D. Pannasara, Bhikkhus from Ceylon ; Mr. B. L. Broughton first vice-president Mr. Francis J.



Payne second vice-president, Mr. A. H. Perkins, third vice-president, Mr. Devapriya Walisinha, manager, Miss Doris Hutton reporter-secretary and Sir Hari Singh Gour, Mr. Deshumbert and many others. On September the 1st I had the honour to be the society's guest at a social, and the privilege of speaking about Buddhism in Hawaii to a most appreciative audience. It will be long before I forget their beautiful shrine room, garden and magnificent hospitality.

Later in the same month I was invited by Mr. and Mrs. Christmas Humphreys to meet and address the members of the Buddhist Lodge in the South West of London. Here also I met with the greatest kindness and was listened to with interest. In addition to my hosts, I had the privilege of meeting Mr. Arthus C. March, Editor of Buddhism in England, Mr. and Mrs. Jack Brinkley and many others belonging to this earnest group of Buddhists.

Another group in London that extended me a cordial invitation was the Students' Buddhist Association headed by Mr. Walisinha. All of these groups sent their greetings to the Buddhists of Hawaii.

During August, I made a special trip to Cheshire to visit Miss Beraldine S. Lyster the lady who has written hymns for our Vade Mecum and so many poems to arouse people to their responsibilities towards animals. She has a beautiful shrine room in her house and I was able to hold a service and an initiation there. Miss Lyster is the president of the Hongwanji Buddhist Lodge of Cheshire and will doubtless do a good work in the future.

In Paris, I was told the principal Buddhist people would be away on tour so was unable to meet the French group. I hear however on excellent authority that the French Buddhists are now concentrating on the erection of a temple in Paris. The President of the committee in charge of the building is no less a person than M. Georges Clemenceaux (now dead) lately premier of France. It is interesting to note that M. Clemenceau has written a book on Buddhism to be published after his death.

Other societies which I did not visit are the Bristol Society led by Commander Hardy R. N. and the Edinburgh Society in Scotland.

Leaving England at the end of September, I landed in Quebec, Canada, and from there went down to New York at the special invitation of Mr. George Varey and a number of people interested in Buddhism, who desired to organise themselves into a group in affiliation with the Hongwanji Buddhist Temple. Here I met very many charming people and in Mr. George Varey's shrine room gave four lectures, held one meditation and conducted initiations. The first evening I spoke on Buddhism generally, the second night "The Four Noble Truths", the third night, "The Eight-fold Path" and the fourth night "Buddhism the religion for America". Each evening at the end of the ceremony and address, Mr. Varey's group served refreshments, and many questions were asked and much interesting discussion followed. On the last night a definite organisation was formed officers were elected and a vote of thanks was extended to the Right Reverend Yemyo Imamura president of the Honpa Hongwanji Mission of Hawaii for his kindness in supplying the group with literature and authorising me to stay off in New York City. Since my return to Hawaii I have received from Mr. Varey the president of the Hongwanji Buddhist Lodge of New York City very encouraging reports. Many people have attended lectures and many kindly disposed Buddhists, Dr. Dwight Goddard, Mr. Panchanan Mitra and the Reverend K. Sasaki and Mr. Chung Park Lum have given lectures.

With the Hongwanji Mission as a background, the independent organisation in New York should do well. It has a big responsibility, and the result of its efforts may one day be nation-wide.

After leaving New York City, I returned to Canada and visited Toronto at the invitation of Mr. Miller and lectured to a student group on the Teaching of the Buddha. From Toronto my objective was Vancouver and after spending a few



hours in Banff Alberta, I arrived in Vancouver on the 12th of October. Here, after being entertained by a member of Japanese Chamber of Commerce to lunch at the Hotel Vancouver, I visited the Canada Buddhist Mission, spoke to several groups of Japanese Buddhists, and sailed on the 16th arriving in Honolulu the 23rd of October after a very enjoyable trip.

I found in the United States as in England, that the thought of the Buddhist people in those countries was more in keeping with a non-sectarian form of Buddhism. The English speaking Westerner does not want to be mixed up with school or sect labels. It is perhaps true that the ideals of the Northern school is a very influential factor in making Buddhism popular, but a mean between the atheism of the Southern school and the extravagancies of the Northern school would seem to be the Middle Way for the West. The general opinion of those with whom I came in contact was that Buddhism was essentially a MAN'S RELIGION and it is significant that so many of the Western adherents are of Student age, it seems to make an especial appeal to youth. Its teaching of compassion, its emphasis on Mental love for all forms of life because of the oneness of life. Its common sense and its broad tolerance will doubtless gradually bring about Right Thought and Right Action, and it is my opinion that the influence of the Dhamma will be felt more and more as the English-speaking West reacts to it.—  
*"Dobo."*

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### INTERNATIONAL CORRESPONDENCE

#### THE WORLD'S BUDDHISTS ASSOCIATION, CHINA.

DEAR SIR,

For the enlightenment of this wicked world and the salvation of its people, the establishment of the World's Buddhists Association, as promoted by His Eminence Tai Hsu, has been appreciated by many organizations and Buddhists in the different parts of the world, of which you are one.

The Association had its preparatory commencement last year, upon receipt of instructions from His Eminence. A great many famous Buddhists have signed their names as the promoters.

In order to train a number of men for the special work of Buddhism and for the development of the world, a class has been opened since summer last at Wuchang.

When His Eminence Tai Hsu, came to Hankow last month, we had a conference over the regulations of this Association, which are being printed.

We shall be pleased to know your work in this connection and any suggestions that you can give us, will be highly appreciated.

With Best Regards and Good Wishes,

Yours very truly,

THE PREPARATORY DEPARTMENT OF  
THE WORLD'S BUDDHISTS ASSOCIATION.

MONK FAFONG,  
*Secretary.*

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WORLD CONFERENCE FOR INTERNATIONAL PEACE  
THROUGH RELIGION

*(formerly Universal Religious Peace Conference)*

41 Parliament St., London.  
12th December, 1929.

DEAR SIR,

Earlier this year you were good enough to refer to the book-report, entitled "The World's Religions Against War", of the Preliminary Conference of 191 members held in Geneva in September 1928 to prepare for a World Religious Peace Conference.

I have now pleasure in enclosing a pamphlet of the proceedings of the meeting of 62 members of the Executive



Committee held in the City Hall at Frankfort on Maine from August 19th-22nd last. Among those present were :

Rev. T. Rhondda Williams, Mr. A. Yusuf Ali, C.B.E., Dr. J. H. Hertz, the Chief Rabbi of the British Empire, Senator Rubinstein (Poland), Rabbi Stephen Wise (U. S. A.), Bishop Warren L. Rogers (U. S. A.), Professor Rudolf Otto (Marburg), Dr. F. Siegmund-Schultze (Berlin), Mr. L. Mettananda (Ceylon), Prof. Tomomatsu (Japan), Father J. Haas (U. S. A.), Dr. William P. Merrill (U. S. A.), Prof. R. M. Joshi (Bombay), and Dr. A. Youness (Persia).

A typed summary of the main decisions at Frankfort, showing the latest progress made, is also enclosed and any notice you care to give to the plans will be deeply appreciated.

Yours faithfully,  
HENRY A. ATKINSON,  
*General Secretary.*

#### WORLD CONFERENCE FOR INTERNATIONAL PEACE THROUGH RELIGION

*(Formerly Universal Religious Peace Conference.)*

The Executive Committee of this organization met in Frankfort, Germany, August 19-23, with sixty-two members present.

The Chairman of the meeting was Dr. Shailer Mathews, Dean of the Department of Religion, University of Chicago.

There were present outstanding men and women from among the Roman Catholics, Protestants, Eastern Orthodox Churches, the Jews, Confucians, Moslems, Hindus, Buddhists, Bahais, and Shintos. Dr. Tomomatsu was present as the representative of the Japanese Committee, which embraces all the religions of Japan, with Dr. Joshi as the representative of the All-India Committee in which every religion and cult in India has a place.

The Conference in Frankfort clarified the purpose and completed the organization begun at Geneva last year.

The most important decision taken was the establishment of four International Commissions as follows :—

COMMISSION NO. 1.—What are the influence in the World that make for war?

COMMISSION NO. 2.—The spiritual resources of mankind with which these influences can be met.

COMMISSION NO. 3.—Survey of the efforts made by adherents of the different religions to further inter-racial and international understanding and peace.

COMMISSION NO. 4.—To suggest methods by which these resources may be set in motion, co-ordinated and directed to bear upon the causes of war.

The members of these Commissions were selected very carefully and their acceptance for service is now being sought. There were elected six Presidents and eleven Vice-Presidents.

It was agreed that the Conference should be held in 1931, and that the place, together with the exact date, should be left to the Business Committee which was elected at this Conference and to which was committed the responsibility of carrying out the details in preparation for the Conference. The Conference will probably be held somewhere in the East or the Near East. Announcement of the exact place and date will be made in the near future.

All of those present agreed that this Conference marked a definite advance and indicated not only the fact that there is a real need for such a Conference, but that it can be held, and that by basing its discussions upon careful scientific and world-wide studies it can be made to contribute very much to a better understanding among the nations.

The change in the name from Universal Religious Peace Conference to the title at the head of this report was un-animously agreed upon. It is earnestly believed that with this



new name the aims and the ideals of the Conference will be cleared of all confusion and easily understood.

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## ASSOCIATION FOR THE PROPAGATION OF BUDDHISM IN JAVA

TO MY INDIAN BRETHREN :

It is because I see so little of you in our Meetings and because I come so very rarely in touch with you personally that I want to bring to your attention through letters, some things which I think will be of great interest both to you personally and to our Association.

When first we started our Association for the Propagation of Buddhism in Java, I was very glad to see so many Indians in our midst who were eager to join us in the study of the doctrine of the Exalted One. For India is the country which He chose to be born in and it is there that He lived and preached. His own feet walked your street long years ago. Your rivers and mountains heard His gentle voice, and your forests gave Him shelter from the scorching rays of the tropical sun. He has drunk the water of the Ganga and lived in the Dear Park in the neighbourhood of Benares, your holy city. Your ancestors have listened to His teachings and enjoyed His preaching of the Noble Eightfold Path. How many of your forefathers paid homage to Him and walked the way pointed out by Him.

The Buddha passed into Pari-Nirvana, but His teachings remain here with us, and His name is blessed by lakhs and lakhs of men and women—both Oriental and Occidental.

It is for the propagation of His teachings that we started our Association here, and I have no doubt that you Indians took advantage of this chance to pay homage to one of the Greatest of your countrymen. India has had her warriors and kings. Mother India has brought forth many sons and

daughters. But in the Prince of the Sakyas, in the King of Truth, she has given a greater gift to the world than a warlord.

That is why I expect my Indian friends to be most enthusiastic for our Association which has been started.

In Western countries temples have been built in honour of the Great Indian Teacher. Thousands of Europeans utter His Name and bless the day on which they first heard about the Foundation by Him of the Kingdom of Righteousness.

Should then the descendants of those who have followed Him who founded this Kingdom, of those who have listened to His Teachings, be indifferent and not answer when His call comes to them by the mouth of some of His Occidental followers, unworthy as they may be?

My friends, in the name of India, in the name of your Saints and Teachers, and in the name of one of India's most brilliant sons, I come to you asking for your help in spreading the Dharma taught by Him.

The whole world longs for freedom from suffering and for Peace. The Law of the Buddha gives a better way to Eternal Peace than all other human laws and Peace Conferences. Help us to give to the world the greatest gift man ever can give to mankind. And remember that—

THE GIFT OF LAW EXCELS ALL OTHER GIFTS.

Yours in the Lord's Service,

W. JOSIAS VAN DIENST,

Chairman of the Association for the  
Propagation of Buddhism in Java.

Our next meeting will be hold on Friday, the 15th inst. at 8 P.M. at Bankaweg 23, Weltevreden, and I do earnestly hope to see all of you in that meeting, where we can have fuller discourses on the matter.

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## NOTES AND NEWS

### TWO KIND GIFTS.

On behalf of the Maha-Bodhi Society we thank Mrs. C. A. Hewavitarna for her kind gift of a nice portrait of the late Dr. C. A. Hewavitarna. It is a faithful reproduction of the likeness of the late Doctor and we appreciate the gift very much. It now adorns the picture gallery as he always adorned every phase of activity which he undertook. We also thank Mr. Rameswardas Birla, of the famous Birla family, for a donation of Rs. 500/- which has been sent to the Sarnath Vihara Fund.

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### OUR TWO NEW CONTEMPORARIES.

We acknowledge with thanks receipt of copies of *Briefe uber die Buddhalehre* edited by our esteemed friend and co-worker Mr. Martin Steinke, of Berlin, and *Buddhistisk Budbringer*, organ of the Buddhistisk samfund i Danmark. It is a very happy sign that European Buddhists are organising themselves with journals of their own to express their points of view. We wish them success and long life of usefulness.

### THE LATE MRS. D. B. JAYATILAKA.

We deeply regret to record the death at Colombo on the 29th December last of Mrs. Jayatilaka, the wife of Hon. Mr. D. B. Jayatilaka, the popular leader of Ceylon. Mrs. Jayatilaka was the gifted daughter of the late Pandit Batuwantudawe, one of the greatest intellects of the 19th century Ceylon. Highly talented and cultured and possessed of noble qualities, Mrs. Jayatilaka was a queen among women. Endowed with a brave and energetic spirit and a

willingness to do good, she was the leading woman in all the national movements in Ceylon. She was mainly responsible for the success of the Y.M.B.A., the Buddhist Girls' College and the Social Service League. She has been a helping hand to her learned husband in all his activities whether literary, religious or political. Mrs. Jayatilaka was one of the most travelled Sinhalese women, and visited India in 1926, and was the guest of the Maha Bodhi Society; and it is with mixed feeling of delight and sorrow we recall the visit. She represented the ideal in the womanhood of Ceylon, and her death is a national loss. Our sincere sympathies go to Mr. Jayatilaka in the fullest measure. The following telegram was despatched to him:—

"On behalf of the Maha Bodhi Society of India please accept our sincere condolence at the death of Mrs. Jayatilaka—an irreparable loss to our cause and country". President—Justice Mukherji. Secretary—Siriwardhana.

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### THE FEAR.

In our last issue we published two letters from Mr. Martin Steinke, of Berlin and Mr. A. C. March, of London. The former speaks of some vulgar attempts on the part of certain individuals to wreck his meetings where regular sermons are delivered; and the latter tells us that the British Broad Casting Company is afraid of allowing Buddhists to speak through the radio. We also had the sad news of an exhibition of animal passion by an American Bishop. What is the underlying cause? It is the fear—a weakness now lurking in the minds of the Christians caused by the steady progress of Buddha Dhamma in Europe and America. A comparative study of the methods of the Christian propaganda in the 16th and 17th centuries assisted by arms, and those of the Buddhist workers of this century brings before us one great truth and that is that while Christian missionaries had to apply external



forces to convert ignorant people, the Buddhist preachers appealed to the rational mind. Within a few years the appeal of Buddhism was so successful that various activities—lectures, publications and study classes—have been set up by the European and American Buddhists themselves. But the cruel persecution which the 16th century witnessed could not produce such results. And they are now in fear, for the work has grown from within. Let us tell our *friends in fear* that no amount of intimidation or threats will destroy the slightest part of our activities in foreign lands ; on the contrary the timid and vulgar attacks will ever strengthen the Buddhists to work in more earnestness and in fortitude coupled with patience.

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#### WE ARE INTERNATIONAL.

During the last two months the Head-quarters of the *Maha-Bodhi* was visited by several distinguished visitors and many pilgrims. There were gay Burmans, emotional Sinhalese, devout Tibetans, sturdy Mongolians, fair Sikhimese and Nepalese, mystic Chinese, busy Japanese and several European and Americans. They were all pleased with the activities of the Society.

\* \* \* \*

#### DEBI SINGH.

We are sorry to announce the retirement, owing to ill-health, of Debi Singh, the most trusted servant of the M. B. S. and personal attendant of the Ven. Anagarika Dharmapala. He served us for nearly twenty years during which time his good qualities won for him the admiration and love of all those who came in contact with him. Many friends miss him today. The Anagarika has earmarked Rs. 1,000/- as a present to him, and the M. B. S. pays him a monthly allowance. Let

us hope that our Debi Singh will come back to us after recovery. We wish him speedy recovery.

\* \* \* \*

#### ALL-INDIA BUDDHIST CONFERENCE.

The above Conference was held on the 24th December and following two days at the Hall of the Maha-Bodhi Society—given free of charge. Mr. Hla Pru of Burma as the President and Mr. S. C. Mookerji of Calcutta as the Chairman of the Reception of Committee delivered important speeches dwelling upon the needs of the Buddhist Community. We have not received any report of the proceedings.

\* \* \*

#### BHARUT STUPA SITE.

We are in a position to announce definitely that Mr. Sarda Prasad of Satna (G. I. P. Ry.) is negotiating with the Nagod State Durbar to have the site of the Bharut, one of the most ancient and important relics of Buddhist India declared a public park. We understand that certain proposals have been placed before the Durbar and are being favourably considered. A preliminary meeting of Mr. Sarda Prasad, Dr. Kalidas Nag and the Secretary of the Maha-Bodhi Society took place on the 20th ultimo when a tentative scheme for restoration and preservation of the available relics was considered. When these proposals are approved an appeal for funds will be made through the press. We hope that the public will support the appeal considering the national importance of the Bharut Stupa. Intending visitors may apply to Mr. Prasad for particulars. We congratulate him for his public spiritedness in coming forward to restore the historic site.

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# FINANCIAL MAHA-BODHI JOURNAL.

*Statement of Receipts and Expenditure for the month of  
December, 1929.*

RECEIPTS.		EXPENDITURE.	
	Rs. A. P.		
Subscriptions ...	81 7 0	Printing charges for Nov.	124 1 0
		Paper and art paper ...	85 6 6
		Stamps ...	20 0 0
		Stationery ...	3 0 0
		Petty Exp : ...	0 8 0
	<u>81 7 0</u>		<u>232 15 6</u>

# MAHA-BODHI SOCIETY.

*Statement of Receipts and Expenditure for the month of  
December, 1929.*

RECEIPTS.		EXPENDITURE.	
	Rs. A. P.		Rs. A. P.
Rent from meetings ...	22 0 0	Postage ...	12 9 0
House rent for Oct. ...	110 0 0	Charity ...	2 0 0
Interest from Sk. Abdul Ganny for Oct. ...	250 0 0	Wimalananda ...	14 11 0
Interest from N. C. Mallik for Nov. ...	208 5 6	Electric Supply Corpora- tion 2 months ...	34 15 0
Gaya a/c collected by Rev. U Pannathamy ...	10 0 0	Telephone rental ...	14 9 0
Miscellaneous ...	4 2 0	Miscellaneous ...	27 0 0
Suspense a/c ...	3 12 0	<i>Salary and allowances :—</i>	
		Calcutta ...	173 0 0
		Sarnath ...	59 0 0
		Gaya ...	27 0 0
		Rev. Saranankara ...	10 0 0
		Debising Pension ...	12 0 0
		Secretary's visit to Gaya and Sarnath ...	33 0 0
		Secretary's visit to Bolpur ...	19 5 9
		Gaya a/c Halimkhan ...	100 0 0
		Food a/c Cal. ...	143 11 3
		Bolpur Bhikkhus a/c charges for Nov. and Dec. and deposit money ...	250 0 0
		Shawls ...	5 4 0
		Tea, fruits etc. ...	5 4 0
	<u>608 3 6</u>		<u>951 13 0</u>

## MULAGANDHA KUTI VIHARA FUND.

Previously acknowledged Rs. 58,051-8-1. Collected by U Mra Rhee Akyab:—U Mra Rhee & Ma Aung Ma Pru, Rs. 55/-; Ma Saw Nu, Rs. 2/-; Ma Saw Bu, Rs. 5/-; Ma Saw Hla, Rs. 5/-; Ma San ga pru, Re. 1/-. Total, Rs. 68/-; Dr. N. N. Roy, M.B. Health Dept., Calcutta, Re. 1/-; Rev. Thambo Zansho & Party, Rs. 2/8; Mg Twe, Head Clerk, Ywataung, Re. 1/-; Sharda Prasad Satna, Rs. 10/-; T. Sairvy, Rs. 5/-. Collected by Victor M. Hewa, Zanzibar:—K. A. Peiris Hamy, C/o. Richard & Co., Rs. 6/-; Victor M. Hewa, Rs. 5/-; D. B. S. Rajapaksha, Re. 1/-; Y. B. Eramanis Hamy, Re. 1/-; U. A. Sodris Hamay, As. 12/-; K. Sopi Nona, Rs. 2/-; Total Rs. 15/12/-; M. Steinke; Berlin, Rs. 13/4/-; Atapattu Mudaliyar W. Samarasingha, Rs. 10/-; Karunavati Upasika, Rs. 30/-; Dr. N. N. Roy, M.B., Health Dept., Calcutta (Dec.), Rs. 2/-; S. N. Barua, Rs. 5/-; Rameswar Das Birla, Calcutta, Rs. 500/-; Dr. P. D. Sastri, Rajshahi College, Rs. 10/-.

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FOUNDED BY THE ANAGARIKA H. DHARMAPALA

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(हिताय सुखाय देवमनुस्मानं । देसेषु भिक्षवे धम्मं चादि कल्लापं मज्झे कल्लापं  
परिवीसान कल्लापं साधेयं सव्यसनं केवलपरिपुषं परिसुहं ब्रह्मपरियं पक्कासेव ।

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*—MAHAVAGGA, VINAYA PITAKA.

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Vol. XXXVIII ]

MARCH,  $\frac{\text{B. E. 2473}}{\text{C. E. 1930}}$

[ No. 3

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## SON OF THE KING

BY NICHOLAS ROERICH

That which human hands would divide, life itself unites. At a time when East and West are conventionally counter-opposed, life itself moulds the foundations of one wisdom. Christianity and Buddhism would seem to be divided by many walls and yet the fold-wisdom does not recognize these divisions. With a pure benevolence, nations speak of Issa, the Best of Men. Widely varying nations revere the wisdom of Moses and in Christian Churches the name of Buddha is pronounced. One is surprised to see on the walls of the old Catholic Campo Santo in Piza, the beautiful Fresco by Nardo di Cione representing the Son of the King, the future Buddha, for the first time witnessing the ends of human existence—the



corpses encountered on his journey. This is a Roman Catholic church.

In the Greek Orthodox Church in the old descriptions of the "Lives of the Saints," you have a detailed account of the life of Iosaphat, the son of the King of India. You begin to understand that Iosaph or Iosaphat, in distorted Arabian, is "Boddhisatwa," wrongly.

You begin to study this lengthy narrative beyond the evil of Christian interpretation, and you begin to perceive the fragments from the fundamental narrative of Buddhas life.

Without yielding to any personal conceptions, let us take a few literal passages from the old "Chetyi-Minei":

"In the East there is a very large and broad country, called India, where dwell varied peoples and the country outshines in riches and fertility all other countries and its boundaries reach up to Persia. This country had once been enlightened by St. Thomas, the apostle, but had not totally ceased to worship idols, because many were such inveterate heathens that they would not accept the teachings of salvation and continued to adhere to their alluring develries. In the course of time this heresy spread as do weeds, suffocating the good seeds, so that the number of heathens had become much greater than those of the faithful.

"Then a King, whose name was Avenir, became ruler in this country and he was great and celebrated for his power and possessions. And a son was born to the King and he was called Iosaph. The child was extremely beautiful and this extraordinary beauty was a sign of the great beauty of his spirit. The King summoned a great number of Magis and astrologists and inquired of them what future awaited the child, when it came of age. To this they replied that he would be greater than all the preceding kings. But one of the diviners, the wisest of them all, and wise not through the stars but because of the divine knowledge within him, told the King:

"The child will not come of age in this kingdom, but in a kingdom far better and infinitely larger."

The King built a wonderful palace with a vast number of light rooms wherein Iosaph was to be educated. When the child grew up and attained reason, the King ordered mentors and servants who were young and of beautiful appearance, to attend to all his needs. And he gave strict commands that no outsider was ever to be admitted to see the prince. The King also commanded that no one was ever to talk to the prince of the sorrows of life: nor of death, old age, nor of illness and other griefs which might impede his pleasures. But everyone was to speak to him only of beautiful and joyful things, in order to occupy his mind with enjoyments and pleasures and not to permit him time to think of the future.

Thus the prince, without leaving his beautiful palace, attained his youth and came to understand Indian and Egyptian wisdom; he grew wise and understanding and his life was adorned with worthy principles. Then he began to ponder why his father kept him in such solitude and he asked one of his mentors about it. The latter, perceiving that the youth was perfect in mind and of great kindness, told him what the astrologers had prophecised at his birth.

The King often visited his son whom he loved dearly. And once Iosaph spoke to his father:

"Greatly do I desire to know, my father, of something which for ever burdens my mind with grief and sorrow."

The father, feeling a pain at his heart, replied: "Tell me, dear child, what is the sorrow that torments you and I shall immediately try to transform it into joy."

So Iosaph asked: "What are the causes of my imprisonment here; why do you conceal me behind these walls and gates, depriving me of the out-doors and making me invisible to all."

And the father replied: "I do not wish, my child, that you should see aught which may evoke sorrow in your heart and thus rob you of happiness; I wish that you would live



here all your life in ceaseless pleasure, surrounded with joy and happiness."

"Then know, father"—responded the youth—"that this confinement brings neither joy nor pleasure, but such distress and despair that my very food and drink seem embittered. I want to see all that there is behind these gates, and therefore, if you do not wish me to die of grief, allow me to go wherever I wish and let my soul enjoy the sight of that, which up to now I have not seen."

Hearing this, the king became downcast but he decided, that should he continue to confine his son, he would cause him still greater grief and sorrow, and so he said: "Let it be, my child, according to your desire."

And he at once ordered the best horses and arranged everything in full glory as befits princes. And he no longer forbade his son to leave the palace but allowed him to go wherever he desired. But he gave orders to all his followers, that they should allow nothing sad nor unworth to approach the prince, and that they should show him only the very best and beautiful—that which would gladden his eye and heart. And along the road, he ordered choirs to sing and music to be played and all other manner of entertainments to regale the prince.

Often the prince left his palace, riding in full regal splendor and glory, and once, through the oversight of his servants, he saw two men: one leprous and the other blind. Then he asked his companions: "who are they and why are they like that?" And his companions, seeing that it was impossible to hide human ailments from him any longer, said:

"Those are human sufferings, which usually befall people because of the frailty of nature and because of the feeble construction of our bodies."

The youth said: "Do such things happen to everyone?"

And he was told: "Not to everyone, but to those, whose health has been destroyed through excess of worldly goods."

Then the youth asked: "If this does not happen as a

rule to all people, then do those, to whom such mishaps befall, know in advance or do these things occur suddenly and unexpectedly?"

His companions replied: "Who of us can know the future?"

The prince ceased his questions but his heart became sad, at sight of these happenings and the expression of his face changed. A few days later, out once, he encountered an old man, feeble, his face full of wrinkles, with bent and frail limbs, entirely grey, toothless and almost unable to speak. Noticing him, the youth was overcome with horror and ordering him to approach, he asked: "who is this and why is he like that?"

"He is already very old, and because his strength is leaving him and because his body has become weak, he is in the unfortunate condition which you see."

Again the youth asked: "What will happen to him next, when he will live a great many more years?"

And they replied: "Nothing, but that death will take him."

The youth continued asking: "Will such happen to everyone, or does it happen but to some of us?"

They replied: "If death does not overtake us in our younger years, then it is impossible, after many years, not to attain that state."

The youth asked: "At what age do people become like him, and if death awaits each one of us without exception, is there no possibility to escape it and to avoid this misery?"

And he was told: "At the age of eighty or one hundred, people weaken, become feeble and die, and it cannot be otherwise, for death is natural due of man, and its approach is inevitable."

Seeing and hearing all this, the youth, sighing from the bottom of his heart, said:

"If this is so, then our life is bitter and full of woe, and who can be gay and devoid of sorrow, when he is ever



awaiting death, which is not only inevitable, but also, as you say unexpected."

And he returned to his palace very, very sad, continually pondering over death and repeating to himself:

"If all are to die, I also must die, and I even do not know when. And after my death, who will remember me. And after long ages everything will pass into forgetfulness. Is there no other life after death and is there no other world?".....

And he became very troubled by all these thoughts. However he said nothing to his father, but asked his mentor, whether he did not know of someone, who could explain all this to him and ease his mind for in thought he could find no solution.

His teacher said: "I have told you before, that the wise hermits, which lived here and who pondered over all these questions, have either been killed by your father or have been exiled in his moments of anger. Now I know of no one within our boundaries."

The youth became deeply grieved at this, and his heart ached and life became a continuous torture: and thus all the sweetness and the beauty of this world became in his eyes but refuse and dirt. And God, desiring that each one save himself and that reason should reach truth, with His usual love and His mercy to mankind, pointed the right way to the youth in the following manner:

At this time there lived a monk wise, fully perfect in all virtues, by the name of Varlaam, a priest by rank. He lived in the desert of Senaridia. Inspired by Divine revelation, this wise man learned of the prince's flight, and leaving the desert and changing his garments for those of a merchant, took ship and departed to the Indian Kingdom. Arriving in the city, where the prince lived in his palace, he stayed there many days acquainting himself with details about the prince and his near ones. Thus, finding out that the mentor was nearest to the prince, he went to the mentor and said:

"Know thou, my sir, that I a merchant and that I have come from far off lands. I have a precious stone, which has no equal anywhere and never had, and which up till now I have shown to no one, but I now speak to you about it, because I see that you are a clever and able man. Therefore take me to the prince and I will give him that stone, which is of such high price that no one can calculate it, for it exceeds all good and expensive things. The stone gives sight to the blind, hearing of the deaf, speech to the dumb, health to the ailing, and can cast out the devil from the obsessed, making rational the insane. He who possesses this stone can attain all the good he desires.

The mentor replied: "You seem an old man, yet you speak empty words and you overflow with self-praise: I have seen many precious stones and pearls and I have possessed many myself, but, I have never heard of nor seen a stone that possessed such powers. But let me see it and if your words are true I will immediately take you to the prince and you will be honored and you will receive the remuneration your merit."

Varlaam said: "You are correct in saying that you have neither seen, nor heard of such stones, but believe me, I have such a stone. I do not wish to praise myself, nor do I lie in my old age, but I speak the truth. But as regards your desire to see it, listen to what I have to tell you: my precious stone, besides the faculties and miracles mentioned, has also this property that it can be seen only by those, who possess absolutely healthy eyes and a perfectly chaste body; if however someone unclean unexpectedly sees the stone, he at once loses his sight and reason. Knowing the art of healing I can tell that your eyes ache and I therefore fear to show you the stone, lest I be guilty of your blindness. But of the prince I have heard that he leads a pure life, that he has healthy and clear eyes, and I therefore would show him my treasure. So do not be indifferent and deprive your master of such an important possession."



The mentor replied: "If that be so, then do not show me the stone for I have defiled myself by many an unclean deed, and as you say I have an unhealthy vision. But I believe you and I will not be indifferent but will inform my master at once."

And the teacher went into the palace and related to the prince all in the order as it happened. And the prince having listened to this, felt a great joy in his heart and became uplifted in spirit. He ordered the merchant to visit him at once.

Varlaam entered the room of the prince, and bowing, greeted him with a wise and pleasant speech. The prince ordered him to be seated and as soon as the mentor had left, said to the old man:

"Show me the stone of which you spoke to my mentor and of which you said such greater and wonderful things."

But Varlaam spoke thus to the prince: "Everything that has been told to you about me, prince, is true and right, for it would not besit me to speak an untruth to your Highness. But before I have come to know your thoughts, I cannot open to you my great secret, because the Lord has said to me: 'A sower went forth to sow. And when he sowed, some seeds fell by the wayside, and the fowls came and devoured them; some fell upon stony places, where they had little earth; forthwith they sprung up, because they had no deepness of earth; and some fell among thorns; and the thorns sprung up and choked them; but others fell into good ground and brought forth fruit a hundredfold.' Thus if I will find in your heart good and fertile ground, I will not be hesitant but will sow the divine seed and will open to you the great mystery. But if the ground be stony or full of thorns, then better not to waste the saving seeds and better not to permit them to be devoured by birds and beasts, for it is strictly forbidden to throw jewels before them. But I hope to find in you the best soil for accepting the worthy seed and for beholding the precious stone and becoming enlightened by the dawn of light and yielding forth fruit a hundredfold. For because of

you I have gone to many pains and I have sailed a long way, in order to show you, what you have never seen and to teach you, what you have never heard."

Iosaph said to him in reply: "I am possessed, oh venerable sire, by an ardent desire to hear new, worthy words, and within my heart there burns a fire, that impels me to gain knowledge of important and essential things, but until now I have not found such a man, who could explain that which is in my mind and designate to me the right path. But should I find such person never would I cast his words, to the birds nor beasts, nor would my heart be of stone or full of thorns, but each word I would cultivate within my heart. And should you yourself know of something, please do not hide it from me, but teach me. For when I heard that you were from a distant land, my soul rejoiced and I became full of hope to receive from you that which I desired to know: this was why I asked you to enter immediately and why I received you with joy, as if you were long known to me or my peer."

So Varlaam explained the teaching in parables and allegories adorning his speech with many beautiful narratives and precepts. As wax, the heart of the prince softened and the more the old sage told him the more eager the prince became to listen to him. Finally the prince began to realize that the precious stone was the wonderful Light of the Spirit, which opens the eyes of the mind, and he believed without the slightest doubt everything which Varlaam taught him. And rising from his throne and going up to the old wise man, he embraced him and said:

"Oh, Thou most worthy of all men! This is, I believe, the precious stone, which you keep in secret and which you do not wish to show to everyone, but only to the worthy whose spiritual feelings are sound and healthy. For as soon as your words reached my ears, a sweet light entered my heart and the heavy cover of grief which so long burdened my soul



dispersed into naught. So tell me, am I correct in my reason and if you know anything further, please teach me!"

And Varlaam continued, telling him of the wise and of the evil death, of one resurrection, of an eternal life, of the beautiful consequences of good deeds and of the sufferings of sinners. And the words of Varlaam moved the prince very deeply, so that his eyes became filled with tears and he cried for long. Varlaam also explained the emptiness and inconsistency of this world and told him about renunciation and about the solitary life of monks in the desert.

Like jewels in a shrine, Iosaph gathered all these words in his heart, and he began to love Varlaam so much that he wanted to be with him forever and listen to his teaching. He asked him about the solitary life, of their food and clothing, saying:

"Tell me, what do you and those with you, wear in the desert, and what is your food and where does it come from?"

Varlaam replied: "For food we gather the fruit of the trees and the roots that grow in the desert. If, however, a believer brings us bread, we accept it as God sent; our clothing is of hair and of the skins of sheep and goats, old and full of patches, and is the same in summer and winter. The additional clothing that you see on me, has been borrowed from a worthy layman, so that none may know that I am a monk. Should I have come in my own clothing, they would not have permitted me in to see you."

Iosaph asked Varlaam to show him his own garments and when Varlaam took off the merchant's garments, Iosaph saw a terrible sight: the body of the old man was quite dry and black from the rays of the sun, the skin hung on his bones. Around the loins and legs, down to the knee, he was attired in a ragged prickly hair-cloth and the same kind of mantle hung on his shoulders. Iosaph was amazed at such hardship and at the great endurance of the aged man and he sighed and wept, asking the sage to take him with him into the lonely life.

Varlaam said: "Do not ask this now, for then the anger of your father may fall on us all. Better remain here, growing in the knowledge of the great truths, and I will go back alone. Later on, when the Lord so wishes, you will come to me, for I believe that in this life, as well as in the future life we will live together."

Iosaph replied in tears: "If such is the higher will, I will remain. You take plenty of gold to bring it to your brethren, who are in the desert, for food and clothing."

"The rich give to the poor," retorted Varlaam, "And not the poor to the rich. How is it that you want to give us, the rich, when yourself you are poor? Even the least of our brethren is incomparably richer than yourself. I hope that you also will soon acquire these true riches; but when you will become rich in this way, then you will turn miserly and incommunicative."

Iosaph did not understand him, and Varlaam explained his words to the effect, that he who renounces all earthly goods, acquires heavenly riches and the smallest heavenly gift is more valuable than all riches of this world. And he added:

"Gold is often the cause of sin, and therefore we do not keep it. But you wish, that I should bring to my brethren this snake, which they have already vanquished."

And for a long time, Varlaam visited the prince daily and taught him the wonderful path to the light.

One day Varlaam told him of his intention to leave. Iosaph could hardly bear the separation from his teacher and wept bitterly. As a last token he asked Varlaam to give him his mantle. The old wise man gave Iosaph the mantle and Iosaph valued it more than his royal purple robes.

Once Iosaph, praying long with tears in his eyes, wearied, fell asleep on the ground. In his dream he suddenly saw himself taken by some strangers through most wonderful lands into a large field covered with beautiful and fragrant flowers. Here he saw a large variety of gorgeous trees, with unknown and strange fruits, pleasant to look at and inviting one to



taste them ; the leaves of the trees were swaying gaily in the light breeze and a sublime aroma filled the air. Under the trees there were altars of pure gold, laid with precious stones and pearls, shining most brilliantly. He further noticed many couches bedecked with covers of untold beauty and lustre. In the centre, water was flowing, clear and lovely waters, caressing the eye. The strangers led Iosaph through these fields into a city, glowing in most brilliant light. All the walls were of pure gold and precious stones, hitherto unseen and the pillars and gates were of pearl—of one piece. But who can describe the full beauty and glory of that city? A light, in abundant rays shone from the heights, and filled all the streets of the city, and winged and brilliant warriors walked in the streets and sang sweet songs, such as the ear of man has never heard. And Iosaph heard a voice :

"This is the resting place of the virtuous ! Here you see the happiness of those who in their lifetime have pleased the Lord !"

The unknown men then intended to bring Iosaph back, but he, captured by the beauty and the glory of the city, said :

"I beg of you, please do not deprive me of this inexplicable joy and permit me to dwell in some corner of this beautiful city !"

"Now you cannot remain here,—he was told—although for your many heroic deeds and aspirations, you shall in time enter this place, if only you will apply all your strength. For those who strive shall take possession of the kingdom of heaven."

On the fortieth day after the death of King Avenir, Iosaph called together, in memory of his father, all the statesmen, counsellors and commanders of the armies and told them his great secret and that he intended to leave this earthly kingdom and everything of the world, and wished to go into the desert and lead the life of a monk. All became saddened and wept because they loved him for his benevolence, humility and charity. And every one begged Iosaph not to

leave them. But at night he wrote a decree to the entire council and to all the commanders. And leaving this decree in his bedroom, he left secretly, departing into the desert. In the morning the news of his departure spread and the people became deeply depressed and troubled. Many wept. Then all the inhabitants of the city decided to go and search for him and verily they found him near a dried stream, praying, lifting his hands to heaven. The people surrounded him, fell on their knees before him and beseeched him with tears and sobs, to return to his palace. But he asked them not to cause him grief and to leave him free, for his decision was final. And he walked on into the wilderness. So the people, weeping bitterly had to turn home, but a few followed him at a distance until sunset, when the darkness set in and prevented them from following him further.

In the desert Iosaph led a hard life, for food was scarce, and even the grass was dry and the ground give little fruit. But his spiritual achievements were great. And once again, in his sleep, he had a dream. The same strangers took him and led him again through the beautiful field, and he again saw the brilliant city. When they arrived at its gates, they were met by Divine Angels, who carried two wreaths of undescrivable beauty.

Iosaph asked: "Whose are these wreaths?"

"They both are yours,—replied the angels—One for the saving of so many souls and the other for departing the earthly kingdom and beginning the spiritual life....."

In such original way the old book "Life of the Saints—Chetyi Minei" relates the life of the Buddha. Through the ancient Slavonic ecclesiastic language, one perceives clearly the original narrative of the Life of the Blessed Buddha. And the vision of the prince, before his withdrawal into the desert, well corresponds to the enlightenment of the Buddha.

At the end of the narrative is added a prayer to the Indian prince which says: "and leaving his kingdom, he reached the desert.....Pray for the saving of our souls." There is added



still another prayer, stating that Josaph "now has, as his home the resplendent hilly Jerusalem" and asking that he may "pray for all those who have faith in Thee." Thus the followers of Christ pray and approach the Blessed Buddha.

In November, in all churches, the name of the saintly Indian prince, Josaph, is mentioned, and the grey-bearded old-believer on the Altai mountain sings the ancient sacred verse devoted to the blessed Indian Prince. It is deeply touching, on the heights of the Altai, to hear the words as of the prince addressing himself to the desert:

"Oh, receive me and accept me, Thou silent desert!"

"How can I receive Thee, Prince,

I have no palaces nor royal chambers to shelter Thee?"

"But I need no palaces and royal chambers!"

Thus on the Altai heights sings the grey-bearded old-Believer. And on the mountain near by a little shepherd, like ancient Lel or the blessed Krishna, weaving wreaths of marigold, ringingly proclaims another version dedicated to the same sacred memory:—

Oh, my Beloved Master!

Why hast Thou left me so soon?

Thou hast left me orphaned!

Grieving through all my days.

Oh, thou desert, the beautiful!

Accept me in thy embrace.

Into thy chosen palace.

Peaceful and silent.

I flee, as if from a serpent,

From earthly fame and splendor,

From wealth and resplendent mansions.....

My desert, beloved, accept me!

I shall reach thy meadows.

To rejoice at your wondrous flowers.

Here to dwell my approaching years.

Until the end of my days.....

## YOUTH AND THE BUDDHA

*A public lecture by Francis J. Payne at the Essex Hall, Strand, London on the 9th January last under the auspices of the Y. M. B. A. London.*

Young men and women, gathered together here this evening to form yourselves into a League of Buddhist youth, let me read to you the Pabbajja Sutta of the Scriptures. The Master had left home on his great quest and was still seeking, when he came near to the capital of King Bimbisāra. Messengers came in all haste to tell the king of the wondrous stranger who had arrived, and the king himself went forth to meet him.

"When the warrior heard the news he quickly drove upon his noble chariot to Pandava Hill. He did descend, approached on foot, sat down and greeted him, and said : 'Thou art both young and tender, a boy in primal youth ; thou hast a beauteous hue as of a high-born warrior, lighting up the army, chief among the company of leaders. Wealth will I give thee, use it, and tell me thy descent.'"

The Buddha royally replied, and at last the king gained his consent that when wisdom was attained he would first come to his kingdom.

The Buddha always loved the young ; his Teaching is fresh, bright, glorious, full of energy ; fit and proper for all who have the light in their eyes, and will go forth to rid the world of sorrow.

Do you remember what occurred when he started to proclaim his message ? There was a young man named Yasa, used to just the luxuries the Buddha had left behind seven years before. Yasa was distressed saw his danger and came to the Master, who was walking at dawn in meditation on the world. The Buddha was never idle ; calm in mind and filled with love for all beings he needed but a short time for sleep, and so was ready to listen. Hear his gracious words—



"Here is no distress, Yasa, here is no danger. Come hither, sit down and will teach thee the Truth."

In a short time Yasa's family was converted four of his friends, and fifty more. Their minds became free from attachment to the world, and were released from the passions.

The dear old book tells us that then there were sixty-one holy ones in the world, and the Buddha straightway sent them forth on that grand and memorable errand: "Go ye now and wander, for the gain of the many, for the welfare of the many, out of compassion for the world, for the good, the gain and welfare of gods and men: Preach the doctrine glorious in the beginning the middle and the end."

And so that mission started thousands of years ago, enveloped all Eastern Asia, and today is strong and true, carrying blessing to all who hear its message.

You remember too the rebuke the master gave to the thirty young men racing after a thieving woman "what think you? Which would be the better for you—that you should go in search of a woman or that you should seek yourselves?"

Young Upali came to him, Sona Kutikanna undertook a long and dangerous journey in order to see his face and hear his voice. Bhaddiya's joy was supreme when he realised the beauty of the teaching he had taken up.

There must have been something very winning in the Buddha, that he was able so quickly to reach the heart of the young, and his power is still as great.

When we are young, character is forming. Our manhood and womanhood are being determined by what we do at the threshold of life as you all now. The doctrine of Karma, the effect of our deeds, words and thoughts upon our lives is most potent in the formation of our character, and how needful it is that we should be early accustomed to look on life with the Buddha eye. Two courses are open to you: you may, as so many do today, reject all restraint and plunge headlong into the stream of pleasure, or you may shape your lives according to the precepts of religion. I know how

ready we all are to take the former course, and I realise that, if we are to follow the latter, the evidence must be very strong. To my mind the religion of the Buddha is the only one which carries proof upon its face. Some would tell us that God is love and therefore we should love our fellow men, but unfortunately doubt of the truth of that theory is growing stronger everyday.

Modern youth is energetic, scientific and rational, and its rule of life must hold all these qualities ; there must not be the slightest doubt, it must fulfil all the demands of rigid examination.

The Buddha saw this clearly in his day. Whether there be one God or many, whether love be or be not the governing power, there is one outstanding fact which cancels all theories, the fact of suffering. No one can deny it, and its existence gives the Buddha the one absorbing motive for doing good—"Live the good life, for the sake of the destruction of suffering." The emptiness of the world's pleasures, Burns saw it when he said :—

Pleasures are like poppies spread,  
You seize the jower, its bloom is shed  
Or like the snowfall on the river,  
A moment white, then melts for ever.

The exhaustion produced so quickly by the free indulgence of desires, and the need for future health and happiness—all these things conspire to bend us to follow the Dharma, teach it, preach it and live it.

You young men and women will be convinced and sure. Even if you wilfully reject the truth, you will be fully aware ; it will be impossible to shelter yourselves behind ignorance and the hope of pardon for your misdeeds. Surely that is the best of all religions which makes you, even when you are wrongfully aware of the wrong, rather than one which might persuade you that wrong is right.

Now if you mind the Buddha's precepts, see what a glorious life yours will be. You will be first of all compas-



sionate. Not one being that has shape or life will escape your love and pity. You will be friendly ; delighted to see the smile of welcome from your friends. You will be helpful, sympathetic, pure, truthful, good and strong. You will be an honour to your noble creed and a credit to your Master.

And what will be your influence in social life? When you become parents, your little children will run to meet you with joy, and your husband or your wife will be glad to see you once again. Concord health and happiness will reign in your homes and all people will be blessed.

In the workshop, the office or the market-place you will be trusted and respected, for you will be honest, just and true.

In political life you will provide a restraining force of wisdom and benevolence when your country is inclined to be unjust and cruel, and a redoubled energy whenever there is any movement towards justice mercy freedom and peace. A state is made up of its separate citizens. Multitudes of good men and women will form a good country, and what a noble land will ours be if we but get a few guided by the Buddha law, bold for justice freedom and for mercy. The cry of the poor, the sick, the maimed and sorrowful will never go unheard. You will love your dogs, your cats, your sheep, your oxen, your horses, the beautiful birds and the golden winged creatures as fellow beings, anxious to be safe and happy and, like you, acquainted with sorrow.

You will not be able to take refuge in the plea that suffering is God's will or nature's law, or that you can be good only by the merits of another, but you will realise that these bad things are your deeds, and you must put them right. You will feel your responsibility and be strong.

Every day in England and in Britain we are approaching that view. What a privilege is yours to be banded together to proclaim the message of the only teacher who has taught these things from the beginning. You will show the world that you are the disciples of no man teacher, that you try to

keep the precepts of that Master who was all wisdom, all pity and all charity.

Do not be discouraged. Hold together, for union is strength, and in that strength you will win the victory.

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## THE TEMPLE SWEEPER (A STORY)

BY SAGITTARIUS GREX.

Upon a high and lonely peak of the Himalayas, perched dizzily upon the face of the cliff, yet looking steadily up at the sky, the temple seemed to meditate in silence and in peace. Within, majestic and gilded, watched the Seven Mighty Ones, the Seven Buddhas, who have already come or who will yet come upon this our earth, to be the spiritual directors of the seven great cycles of humanity.

For centuries unnumbered, pilgrims had come from China, from Thibet and from distant India, to seek the inward peace, to link themselves to the Supreme Being in meditation and in prayer, and to find within this temple a means of raising themselves above all earthly things.

In no wise did they worship the Buddhas, and still less did they give worship to the sculptured forms. To the Buddhas the pilgrims gave the fullness of their gratitude, for they were aware of the beauty of the lives of these Great Ones and the worth of Their work ; to the statues they paid respect, for the pilgrims knew that every form brought into being with sincerity and piety can act as a means for the concentration of thought, and can become impregnated with a magnetism so great that it may open a way to those spiritual forces who come from higher and invisible planes.

Yet, for many years past, sorrow brooded over the temple. In spite of its austere beauty, in spite of the help received nightly from the stars, in spite of the high influences which



emanated from the forms of the Seven Buddhas, in spite of the atmosphere made vibrant by millions of prayers and long meditation, the temple could no longer give to the pilgrims its aforesaid peace.

The lamas of the lamasery were in great distress. Vainly they spent their strength in sacred rites designed to drive away the evil influence which had dared to thrust itself into their temple. In vain the ancient chants and mantras sounded from dawn till dusk. The Abbot had even made appeal to known initiates of distant occult fraternities, they, too, had proved powerless to chase away the haunting shadow.

At last, in desperation—for they knew the gravity of destroying a holy place—the lamas decided to demolish the temple and to build another, even though every new stone need be quarried and carried by themselves, to the end that the future temple might never have been touched by the hands of those who had not worn the yellow robe of obedience.

Before adopting this last and extreme resource, it was decided that one more final purificatory rite should be held during the full moon of the month of Wesak (the full moon of the sign Taurus, a night of deep meaning to all initiates). The lamasery hoped that the High Powers which visit the earth that mystic night might come to their aid, and they, certainly, could re-establish in the temple "the peace of the inwardness."

Now, among the lesser servants of the lamasery was an old hills-man who, all his life long, had served the Brothers in the simplest and most laborious tasks. He had cut great bundles of fagots and carried them on his shoulders up the steep and rock paths—even through the terrible Himalayan winters—until increasing age had enfeebled his knees, and he could no longer climb the mountain, even at the cost of aching lungs and an over-driven heart.

One day, thus climbing desperately, almost at the last pitch of exhaustion, the Abbot himself had overtaken him, and, seeing the weakness of the old man, he had taken the bundle

of fagots on his own back and had carried the thorny burden up the steep to the lamasery,

Arrived at the summit, the hillsman had thrown himself at the feet of the Abbot and had prayed to be allowed to continue his work until the hour of his death, declaring that he would wish to pass to the Life Which Is Between The Lives, with the burden of fagots still upon his back.

"It is forbidden, Brother", the Abbot answered. "When comes the moment that one can do no more of a certain work, it is the sign that there is other work to do. You have served the Lord Buddha outside the temple; you shall serve him hereafter in the temple itself."

Thus the wood-carrying hillsman became the Temple Sweeper, and his devotion deepened.

The years passed, and the Temple Sweeper had grown aged and still more feeble. The broom, now seemed to him as heavy a burden as the great bundles of fagots which he had carried upon his shoulders in the far-away times of his youth, and the few hundred steps between the lamasery and the temple lengthened interminably.

For the great purificatory rite that was planned for the day of the full moon of the month Wesak, to the old Temple Sweeper was intrusted the task of sweeping the sacred place with such utter carefulness that nowhere should a single grain of dust remain. In this toilsome work the aged servitor found an immense joy.

Behind the altar of sculptured teak, upon which rose the gilded figure of Gautama Buddha, the sweeper perceived a little crevice between the flagstones and the wall, a crack to which his broom would not reach. Stretching himself at full length, writhing and twisting his crippled limbs, straining his aged back, and vainly trying to extend his trembling arm, the Temple Sweeper essayed in vain to pass a dry grass-stem into this crack to push out any clogged dust which might have found its way therein. All uselessly; he could not reach it.



The failure worried him. Even after he had swept the temple several times, so that there should not remain the slightest particle of dust, the memory of this crevice behind the altar troubled his sense of duty. Into his old and knotted hands had been given the honour of freeing the temple from every atom of outward impurity, and surely, surely, there must be dust within that crack! He tried again and again, but his enfeebled body would no longer obey his will.

In despair, the Temple Sweeper prostrated himself before the Buddha, and in naive simplicity—for he knew nothing of the higher reaches of thought—he sent out his heart and soul in a vague appeal for help. The Masters never come to the help of a man so long as he can help himself, but when the ultimate effort has been accomplished, they are never far away.

For some moments there was silence.

The Temple Sweeper remained prostrate.

Then, from the valley below and from the peaks on every side, there came a low humming sound. Little by little it grew, coming nearer, intensified, and became as a mighty breathing.

The old hillsman heard, knew it at once for the great southern wind, which comes shrieking up the gorges of the Himalayas.

The storm came nearer. Rending the atmosphere in twain, the tempest hurled itself in assault upon the mountain, but not the slightest breath entered the open temple doors or the lance-slit windows.

The Temple Sweeper waited.

The blast increased in fury. The walls of the temple, built of great blocks of unhewn stone, shook under the elemental violence; within, nothing stirred. On the very threshold, the power of the hurricane was stayed.

The clamour deafened. In the temple there was a dread silence—not the silence of peace, rather the silence of a terrible strife beyond the power of human hearing.

Suddenly, and as with a trumpet peal of triumph, the wind burst into the open door, pierced the window slits like spears of living energy, and whirled within the building with Titanic vengeance.

In an instant, in spite of all the old Temple Sweeper's work, the temple was filled with choking dust, and, raising his head, the hillsman saw that this cloud of dust was being snatched forth from the crevice in the floor, from that fissure which he had so painfully tried to reach.

The fury within the temple was so violent that the Temple Sweeper could not rise to his feet to close the great temple door, but his wondering gaze noticed that the light incense-sticks before the Seven Buddhas did not even tremble.

Suddenly, an absolute calm, without.

The tempest sped on, leaving a formidable vacuum, and the suction thus produced drew from the temple the uttermost particle of dust, the extremest atom of physical impurity.

The Temple Sweeper, praying after his fashion, remained prostrated.

And when the lamas came, the Abbot, having learned all, said to them :

"When comes the moment of full moon, this night of Wesak, we will chant the hymns of praise and not the prayers of purification. In every holy place, the evil forces try unceasingly to find some material thing wherein to lodge impurity, and, in the temple, the malign forces clung to some dust in a crevice of the floor, since, to evil as to good, size is nothing. Faith and full duty open all gates to the Higher Ones. The temple is made pure."

And, that night, at the moment of full moon, the soul of the Temple Sweeper, having acquired merit, passed to the period of rest in the great life, the Life Which Is Between The Lives.—"*The Seer*"

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## THE DHARMA-SASTRAS OF BURMA

### A STUDY IN BUDDHIST LAW

BY SUSILCHANDRA GUHA KHASNABIS, M.A.

The colonisers who went to Burma from the plains of the Aryāvarta, succeeded not only in convincing their foreign neighbours in that ancient "Land of Gold," of the excellence of their religious theories, but also in establishing among them the principles of their personal law, enunciated in the well-known Dharmasāstras of Manu and Yājñavalkya. The orthodox Codes of Law in Burma are thirty-six in number and it is interesting to note that each of them is called a Dhammathat—a term which is undoubtedly a Burmese corruption of the Sanskrit Dharmasāstra. The Dharmathats are believed to have been revealed by the holy rishis like Manu to King Mahathamad, the first ruler of mankind. Manu is known in Burma as the greatest Law-giver, ever born on earth and the Dhammathats frequently usher in Manu's name to invest rules of Law with authority. c.p. Manugye Dhammathat on the barrenness of women—

"Barren-ness is the result of demerit in previous existences. Rishi Manu says that a barren wife may be put away." Out of the 36 orthodox codes, as many as six are associated with the name of Manu. The names of the codes along with the names of their compilers are given below.

(1) Manussika. It is in Burmese prose and is said to have been presented to King Mahathamad by the Rishi Manu. The date of its compilation is unknown.

(2) Manugye. It is in Burmese prose and is said to have been compiled by Mahasiri Uttamajeya Thingyan during the reign of King Alompra who came to the throne about 1114 B.E.

(3) Manu-vannanā. It is in Burmese verse and said to have been written by a jurist who assumed the title of Nānālankāra Mahārāja-guru. It was compiled about 1126 B. E.

(4) Manuyin. It is in Burmese verse and was compiled about 1129 B. E.

(5) Manu-vannanā. It is in Pali and should not be confused with the book no. 3. It is said to be an amplification of Manu-Dhammathat, compiled by Amatvanna dhamma Kyawdin. Its date is 1134 B. E.

(6) Manu. It is in Pali and was written during the reign of the first King of Amarapura who came to the throne about 1143 B. E. Maung Myat Thi who, as a Bhikkhu, assumed the name of Ketuja, is credited with having compiled the work.

It should not however be supposed that these works are *verbatim* translations or even digests of the well-known Manu-Samhita. Their names only indicate that Manu was a name to conjure with even beyond the borders of India. It is worthy of note that one of these codes, namely, Manugye Dhammathat has been regarded by the Privy Council as of the highest authority and can therefore supersede rules, contained in other codes, in cases of divergence of views. (8 L. B. R. 1. P. C.).

The Burmese Buddhist Law has its foundation clearly in Hindu Law and the influence of Buddhism becomes manifest specially in the recognition of equal rights and status for both the sexes. Almost at every step in Burmese Law we are reminded of the Sanskrit Dharmasāstras. The superior position and privileges, allotted to the eldest-born child in a family on the ground that the parents obtain the eldest child "at the commencement of their wedded life by their earnest prayer" (Vilas), put us in mind of the position of honour which the Hindu Smṛitikaras conferred on the eldest son by designating him as the "son proper" and others as "sons of lust." Polyandry which is believed to be a Mongolian institution finds no sanction in Burmese Law, though polygamy is freely permitted. Just as in Hindu Law, the lineal descendants up to the third degree are allowed to inherit together the ancestral property. Similar terminology and arrangement of topics are to be found in the Burmese Dhammathats and the Hindu



Dharmasastras alike. The classifications of the adopted sons into Kittima (Kritima), apatittha (apaviddha) etc., and of the sons into Orasa, Khettaja, Kittima etc. are taken literally from the Hindu Codes of Law. It is to be noted however that lapse of time made the Burmese law-givers forget the original meanings of these terms. Thus the term Orasá (from Sans. aurasa) which in the Dharma-sāstras means a natural-born\* child has come to mean in Burmese Law the first-born child. The term Khettaja (Sans. Kshetraja) has been interpreted differently in the different codes.

It has been observed that Buddhism modified the Hindu Law specially by levelling down the social distinctions between the sexes. Vinicchaya-Rāsi, one of the principal Dhammathats says "Everyone who is firmly established in the Buddha's teachings is entitled to become his heir and to inherit his two heritages—first the temporal, by being born as a ruler in any of the three worlds and secondly the spiritual, by the attainment of the Nibbana." It follows therefore that any person, irrespective of his or her sex, can enjoy absolutely any type of temporal property, if he or she is a believer in Buddha. All temporal property belongs to Buddha and each of his children can enjoy it in any way he or she likes. If we remember this theory, it becomes clear why sons and daughters succeed together to the parental property or why a woman is given the absolute right of alienation under the Burmese Law. The removal of social barriers between man and man has been one of the noblest achievements of Buddhism and Buddhist Law in Burma has only completed the triumph. But in spite of the minor differences between the two systems of law, there is strong evidence of the one having been derived from the other and one running may discover it. The system of Burmese Law appears to me like the branch of a mighty river, which has received, in its way, fresh supplies—of water from its own tributaries,—and of materials from the new regions of soil it has penetrated. A comparative study of the two systems, however, is not without any benefit. It

might reveal the history of the development of Hindu Law in its later stages and thus throw light on one of the darkest chapters of the history of India's contribution to the science of Jurisprudence.

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### BUDDHA DAY NUMBER.

The great success that attended the last years' Wesak number has encouraged us to increase the reading matter and illustrations this year. As already announced reproductions of original paintings specially done for us will be published in this issue. Some of the writers for its pages are :—

India—T. L. Vasvani, Sir Hari Sing Gour. Kt. Pandit Sheo Narain, Dr. P. D. Shastri, Mr. S. Haldar, Mr. V. Shibayeff and Mr. Shiva Charan Lal.

Burma—Mr. Taw Sin Ko and U Ba Sein.

Ceylon—Rev. Bhikkhu Narada, Mr. A. D. Jayasundara and Miss Jayasundara.

China—World's Buddhist Association.

Japan—Dr. Takakusu.

England—Mr. J. F. McKechnie, Mr. C. Humphreys and Dr. E. R. Rost.

Germany—Rt. Rev. Martin Steinke.

Switzerland—Mr. R. Lange.

America—Professor Nicholas Roerich, Bhikkhu Shinkaku (Hawaii) Prof. A. R. Zorn.

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## ✓ DISCOVERY OF BUDDHA RELICS

### REMAINS OF GREAT STUPA IN MADRAS PRESIDENCY

Mr. H. Hargreaves, officiating Director General of Archæology, reports the discovery of Mr. A. H. Longhurst, of the Archæological Survey, of what appears to be an authentic relic of the Buddha, and one which cannot fail to excite interest throughout the Buddhist world.

Since 1927, excavations have been carried out by the Superintendent, Archæological Survey, Southern Circle, at Nagar Junikonda (Nagarjuna's Hill) an ancient Buddhist site on the right bank of the Krishna river in the Palnad Taluk of the Guntur District of the Madras Presidency resulting in the discovery of numerous sculptures of the Amaravati School and important inscriptions in Brahmi characters of the 3rd Century A. D. From these records, which are engraved principally on the shafts of stone pillars belonging to a large ruined stupa, we learn not only that this monument was founded by a princess named Chaunsiri of the Ikkhaku dynasty, which was ruling in the Andhra country in the lower Krishna district during the second and third centuries A. D., but also that these pillars formed part of a stupa called the "Mahachaitya or Great Stupa and that this monument had been consecrated by the deposit of a relic (dhatu) of the Buddha himself. According to Dr. Sastri, Government Epigraphist, the exact wording (translated into English) of the majority of the inscriptions is "sanctified by the sacred "dhatu" of the Perfectly Enlightened One."

Mr. Longhurst in his excavations at this site has disclosed the remains of this Great Stupa which was originally a massive brick and plastered cupola resting on a drum or plinth 5 feet high and 102 feet in diameter. The whole of the upper portion

of the dome has disappeared, but when complete, could not have been less than 60 feet in height. It was surrounded by an encircling brick wall, probably about 5 feet high, enclosing a procession path (*pradakshina-Patha*) 13 feet wide, access to the sacred space within being accorded by four gateways 14 feet wide at the four points of the compass. Of the enclosure walls and gateways only the foundations now remain. In simplicity of style, the Great Stupa seems to have been similar in appearance to some of the Stupas of about the same age existing in Ceylon. The top of the drum is provided with a terrace 7 feet wide encircling the base of the dome. On each of the four sides facing the gateways the terrace projects, forming a rectangular platform 5 feet wide and 22 feet long.

Set up in a row on each of these four platforms was a group of five lofty limestone pillars. Of these only two pillars still stand erect, but the position of the others is still marked by their broken bases. It is on the lower portions of the shafts of these pillars that most of the inscriptions occur. In plan the monument takes the form of a wheel, the spokes of the wheel being represented by brick walls radiating from the centre of the structure, while two inner circular walls divide it into 40 little chambers which were filled in with earth. While excavating one of these outer chambers on the north side of the stupa Mr. Longhurst discovered a broken earthenware pot filled with hard red earth in which a few white crystal beads were embodied near the surface.

This was carefully sifted, and a tiny round box  $\frac{1}{4}$ ' in diameter containing a fragment of bone about the size of a pea was found inside. This, together with a few gold flowers, pearls and garments, had originally been placed inside a small silver casket shaped like a miniature stupa and two and a half inches in height. The silver casket was unfortunately found in a corroded and broken condition but a replica has been made. Relics were usually deposited in the centre of stupas, but as this is the only relic recovered from this stupa, it is in all probability the very relic of the Buddha



himself mentioned in the inscriptions and the one which sanctified the *Mahachaitya*.

Other important discoveries made at Nagarjunikonda include four Buddhist monasteries, six temple and several smaller stupas, some of the latter being faced with sculptured limestone slabs similar in style to the beautiful Amaravati has reliefs now in the British and Madras Museums. Some of these sculptures show what the more elaborate stupas of this period were like when intact and also the appearance and portion of the groups of pillars on each of the four sides of these monuments. Besides a number of these upright slabs over a hundred magnificent panels illustrating scenes from the life of the Buddha and other subjects were recovered. The explorations at Nagarjunikonda have now been resumed by Mr. Longhurst and the results of his further researches will be awaited with interest.

*Just Out*

*Just Out*

## The First Bengali Translation

OF

WHAT DID LORD BUDDHA TEACH

BY

VEN. ANAGARIKA DHARMAPALA

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## BUDDHIST ACTIVITIES IN GERMANY

Our friend Mr. Martin Steinke writes:—

"*Die Gemeinde um Buddha*", Berlin, has pursued in the last year its work in the Dhamma by lectures on each Uposatha-Day. As visitors we had from other Buddhist countries His Eminence Tai Hsü and Dr. Wikramasingha from Ceylon.

The founder of the "*Gemeinde um Buddha*" has shortly received an appreciation from the "Church of Buddha" or "Burma Buddhist Mission" of Rangoon. About the article, which was printed in the *Mahadodhi Journal*—"Force and Matter" they write from Burma: "From the article I clearly understand that you follow and teach the pure Dharma as taught by the Lord Buddha." The title of "The Right Reverend" was conferred on Mr. Steinke and he was appointed Rector of the Church (Church of Buddha) for the domain of Eastern Germany.

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## BUDDHA DAY CELEBRATION

This year the thrice sacred festival of Birth, Enlightenment and Parinibbana of the Blessed One will be celebrated from the 11th to 13th of May.

In Calcutta, Gaya, Buddha Gaya, Sarnath and Madras.

*Subscriptions are kindly solicited.*



## GLEANINGS

### ETHICS OF BUDDHISM

Speaking of Hindoo Systems of philosophy, Sir H. S. Gour says in his "Spirit of Buddhism."

"They are all individualistic and solely concerned with the one relationship of man to God—the relationship of man to man is a purely Buddhist innovation" p. 22.

The more we compare his ethics with those of other religious teachers of the world the more do we feel struck by the purity of his thought and the inapproachably towering grandeur of his ethics. P. 180.

His main object was to mitigate, if he could not eliminate human suffering. As such all his work, all his teachings were centred upon the practice of virtue. As such Buddha was, first and foremost, the greatest of humanitarians, the first to fathom the true cause of human suffering and the first to offer a solution of its alleviation. He did not consider that the practice of virtue was incompatible with the highest ethics of any religion; and consequently he did not launch any frontal attack upon the existing religions—except so far as that religion countered his ethics. P. 194.

Speaking of the eightfold path which leads to the cessation of suffering Sir H. S. Gour says:—

"This great truth (the eightfold path) deals with the general law of deliverance. It presents to the world the highest ethical ideal yet or ever conceived by man. It is an ideal of unlimited service and self-sacrifice, the measure of which is the four degrees of sanctity obtained by an Arya (Ariyo) or "one worthy of reverence"—as distinguished from the vulgar or "Prithvi Jan" that is an ordinary Buddhist who had obtained no distinction. P. 339.

These open up a wide field of literature which makes Buddhism a social servant the incomparable morality of which has placed that religion on the forefront of all ethical systems of the world. P. 348.

The Tathagat teaches a complete surrender of self but he does not teach the surrender of anything to those powers that are evil, be they men or gods or elements of nature. Struggle must be, for all life is a struggle of some kind. But he that struggles should look to it lest he struggles in the interest of self against truth and righteousness. P. 386.

But whatever be his indebtedness both to Yog or Kapil system of cosmology, the one outstanding fact by which Buddhism was able to survive the cold intellectualism of those systems was the superiority of its ethical system which received the personal stimulus from its founder's example. P. 420.

"The Buddhas' philosophy forms a system based on a few fundamental ideas, whilst that of Mahavir scarcely forms a system but is merely a sum of opinions on various subjects, no fundamental ideas being there to uphold the mass of metaphysical matter. Besides this, it is the ethical element which gives to the Buddhist writings their superiority over those of the Jains. Mahavir treated ethics as corollary and subordinate to his metaphysics with which he was chiefly concerned." (Quotation from Professor Jacobi). And it is the inherent defect of Hinduism that it shared with its godchild. P. 423.

It seems likely that Pythagorians had themselves borrowed their ethics from either Buddhism or Hinduism. (Pythagorus was born 540 or 550 B. C. long after Buddha. P. 438.

The ethics of Buddha does not rest upon reason alone, though it can be fully vindicated by reason. P. 465.

The advance of science is the triumph of Buddhism ; its fresh discoveries its best vindication. P. 472.

He (Buddha) was the first to evolve the theory of syllogism by defining the middle term as essential for logical ratiocination. This term is called *Hetu* which he defined and postulated as essential for a logical inference. P. 493.



Buddha was not a theorist and while his system was rigidly rational, he did not obscure his vision to the call of sensibility and his ethics accords with the kernel of the teachings of modern Sociologists. But unlike them, his vision is not circumscribed by the human horizon of pleasure or pain, or the narrow doctrine of human utility, since his teachings enlarge the bounds of human thought and extend the compass of human action. To him this globe is only a tiny atom in the universe in which human actions neither begin nor end but which offers a splendid field for the display of one's faculties, but their effect is never lost but persists and becomes impressed upon living matter as it passes through the various stages of evolution in the ever changing panorama of the world. P. 495.

We have already seen what Buddhism has got to say on the subject, that may or may not command universal acceptance. But what has commanded universal acceptance and indeed universal acclamation is its social morality. That remains a unique feature of Buddhistic ethics and it is the prototype of Cristian ethics which has in no way improved upon it. On the other hand in its adaptation to Jewish theology it has suffered some deterioration. Apart, however, from its local variations, the fact remains, that the Buddhist ethics is unapproachably the highest that the mind of man can conceive and it is this which makes Buddhism the corner stone of a world religion. P. 542. (Sent by Pandit Sheo Narain.)

#### PALEMBANG (NETHERLAND)

"The Netherlands Indies now a typical tropical agricultural colony, with approximately 50 million inhabitants is 63 times the size of Holland which has a population of about 7 millions. It is divided into Java (and Madura) which has a population of more than 35 millions and the outer Possessions with 15 million inhabitants, distributed over an area which is about 58 times as large as the area of Holland.

Barus (in Sumatra) was mentioned for more than 2,000 years by various sources of history. Chinese data (see

Grvenevetdts' "Notes on Malay Archipelago" 1876) tell that Palembang in Sumatra, shortly before 700 A. D. was an important scientific centre. Professor Kern deciphered numerous inscriptions and obtained considerable information and yet how little we knew of the history of the Outer Possessions ten years ago when Professor Goedes was able to give us the correct meanings of two words Srivijaya and Sailendra known to us from inscriptions. Then an empire Srivyaya under the dynasty of Sailandras arose before us which appeared to have existed from about 650 to about 1300, of which the Capital was Palembang (where a Buddhist Monastery was established for centuries) and which included the whole of Malaya and large parts of Further India and even some parts of India proper. Srivijaya probably came into existence in the place of a similar empire Malaya, of which the present Minangkabu was the centre (see A. C. Ferrand l' empire Sumalranais—p. 159).

It is no longer a wonder to us what the Chinese Fahien (in 414) and the Chinese Yi Tsing (671-695) report. The latter learned man who spoke old Malay, who studied Sanskrit for some time at Palembang and stayed there with more than 1000 monks considered that to be one of the best spots in the world to study Sanskrit. It is difficult to believe that in olden days hundreds of money-changers walked the streets of Palembang.

Elsewhere we read (Ferrand p. 7) of a fleet of 35 Persian ships which left Ceylon in 717 for Srivijaya (thus Palembang) stayed there five months and then continued its voyage to China.

In 860 a Sumatran ruler Balaputra founded a Cloister at Nalanda on the plains of the Ganges. See Dr. Bosch in T. T. L. V. 1925 p. 559 who on page 562 states "that the pilgrims from Srivijaya who visited the holy land in the middle of the 9th century and stayed at Nalanda were so numerous that it became necessary to build a special cloister to house them." On the following page Dr. Bosch says "The pilgrims



from the "Countries of the Southern Ocean" participated in the world traffic which had its centre in the plains of the Ganges ; there they came in contact with the spiritual movements and influences which congregated there from all parts of East Asia."

Historically it has become apparent that Sumatra is a country of unlimited possibilities ; it has a glorious past with its Malay Empire before 700 and its Srivijaya from 700 to 1300. Thereafter at the end of 13th century the rising Javanese Empire of Modjopait succeeded in establishing its power in Sumatra and practically the whole of Outer Possessions. It was the poet Prapanca, who in 1365 in his laudatory poem (Nagarankerlagama) summed up the names of the territories which at the time were the dependencies of Modjopait and included practically the present Dutch East Indies and Malacca.

From the above it will be seen that even before 1300, the outer provinces had for centuries played an important part in the history of the world. Sumatra was even the centre of a great empire, the existence of which was unknown prior to 1918." (Effect of Western influence in Malaya Archipelago ; by Dr. Bschrïeke, pp. 34-35). (Sent by Pandit Sheo Narain.)

## THE BRITISH MAHA BODHI SOCIETY

WINTER-SPRING SESSION

### SUNDAY EVENING MEETINGS.

*These meetings are held at 6 p.m. (every Sunday) at  
41, Gloucester Road, Regent's Park, London, N.W.1.*

#### PROGRAMME OF LECTURES.

January 5th. Subject: The Way out of the Tangled Path.

Speaker: The Ven. H. Nandasara.

- 12th. Subject: The Greatest Blessing.  
Speaker: Mr. Francis J. Payne.
- 19th. Subject: Practical Buddhism.  
Speaker: The Ven. D. Pannasara.
- 26th. Subject: Abhidhamma (Buddhist Philosophy) Lecture I.  
Speaker: Lt.-Col. (Dr.) E. R. Rost, O.B.E., K.I.H.
- Febry. 2nd. Subject: Some Rare Opportunities.  
Speaker: The Ven. H. Nandasara.
- 9th. Social at 4.30 p.m.
- 16th. Subject: The Lord Buddha and His Teaching.  
Speaker: Mr. A. H. Perkins.
- 23rd. Subject: Rebirth.  
Speaker: The Ven. D. Pannasara.
- March 2nd. Subject: Yuan Chwang: The Great Chinese Pilgrim.  
Speaker: Mr. B. L. Broughton, M.A. (Oxon).
- 9th. Subject: The Jhanas (Ecstasies).  
Speaker: The Ven. H. Nandasara.
- 16th. Subject: Philosophy of Suffering.  
Speaker: Mr. Christmas Humphreys, M.A., L.L.B.
- 23rd. Subject: What did the Buddha Teach?  
Speaker: The Ven. D. Pannasara.
- 30th. Subject: Suffering and Its Destruction.  
Speaker: Mr. Francis J. Payne.
- April 6th. Subject: Sattavisuddhi (Seven Stages to Nirvana).  
Speaker: The Ven. H. Nandasara.
- 13th. Subject: Abhidhamma (Buddhist Philosophy) Lecture II.  
Speaker: Lt.-Col. (Dr.) E. R. Rost, O.B.E., K.I.H.



- 20th. Subject : Sattabojjhangā (The Seven Factors of Knowledge).  
 Speaker : The Ven. D. Pannasara.
- 27th. Subject : Milarapa : the great Tibetan Buddhist.  
 Speaker : Mr. B. L. Broughton, M.A. (Oxon.).
- May 4th. Subject : Satipatthana (Mindfulness).  
 Speaker : The Ven. H. Nandasara.
- 11th. Wesak Celebrations at 4.30 p.m.
- 18th. Subject : Supremacy of Buddhism.  
 Speaker : The Ven. D. Pannasara.
- 25th. Subject : Morality in Buddhism.  
 Speaker : Mr. J. F. McKechnie (Bhikkhu Silacara).
- June 1st. Subject : Wisdom of the Buddha.  
 Speaker : The Ven. H. Nandasara.
- 8th. Subject : The Attitude of Buddhism Towards the Drink Problem.  
 Speaker : Mr. A. H. Perkins.
- 15th. Subject : The Way to Happiness.  
 Speaker : The Ven. D. Pannasara.
- 22nd. Subject : Abhidhamma (Buddhist Philosophy Lecture III).  
 Speaker : Lt.-Col. (Dr. E. R. Rost, O.B.E., K.I.H.
- 29th. Subject : Healing and Compassion.  
 Speaker : Dr. Josiah Oldfield.
- January 14th. Meeting at the Essex Hall, Essex Street, Strand, W.C., London, at 7.30 p.m.  
 Speaker : The Ven. D. Pannasara and Mr. Francis J. Payne.  
 Lt.-Col. (Dr.) E. R. Rost, O.B.E., K.I.H.
- Febry. 13th. Meeting at Clapham (Time and place will be announced later).

March	14th.	Meeting	at "Beeleigh," 164, West Hill, Putney, at 8 p.m.
April	15th.	Meeting	at Fulham (Time and place will be announced later).
May	11th.	Wesak.	
June	11th.	Meeting	at Bermondsey (Time and place will be announced later).

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## JAPAN (AN OUTLINE)

(FROM "GLIMPSES OF THE EAST," N. Y. K. GUIDE)

The *Empire of Japan* consists of Japan Proper, Chosen, Taiwan, Karafuto, and an additional territory of the mandatory Islands of the Pacific, the total *area* being 673,895 square kilometers. Her entire *population* numbered at the 1925 census, 83,456,929 composed of 42,209,100 males and 41,247,829 females, exclusive of inhabitants of the Mandatory Islands, whose number was estimated at 58,395 (50,000 natives and 8,395 Japanese) in 1926.

Japan is the only country that has maintained an unbroken line of Sovereigns extending for three thousand years. The first emperor, Jimmu, who was formally enthroned 2,589 years ago at Kashiwabara in Yamato Province, in the neighbourhood of the present town of Nara, was himself descended from the Sun Goddess, to whom the great shrine of Ise is consecrated. Many volumes would be required to retate minutely the long history of Japan, and therefore even a brief résumé is not possible here, except the mention of a few of the most outstanding events. Some 200 years after the inauguration of the Tokugawa Exclusion Policy, which was caused by the activities of the Jesuits, Commodore Perry's repeated visits to Japan resulted in the abrogation of the Policy. The constitution of the Emperor of Japan was promulgated in 1886



by the Great Emperor Meiji to the joy of the people. The affectionate relation like that of parent and child, existing from time immemorial between sovereign and people in this country was only confirmed in the letters and spirit of the constitution, by which the Emperor of Japan is ever, as of old, the supreme fountain of the rights of his people, and grants the final sanction to all the laws passed through both the House of Peers, and the House of Representatives.

The House of Peers is composed of princes of the blood (above 20 years of age), princes and marquises (both above 30 years old), and other peers (also above 30 years of age) chosen by mutual election from among counts, viscounts, and barons respectively ; life members (125 in number nominated by the sovereign from among the great scholars and men of distinguished services ; the learned men (4 in number and life time) chosen by the mutual election of the members of the Imperial Academy ; and of those (not over 66 in number) chosen by mutual election from a limited number of high tax-payers (above 30 years old) in each prefecture and Hokkai do, their term of membership being seven years. Princes and marquises become the life members of the House of Peers as a matter of course, on reaching the age of thirty. The number of counts viscounts, and barons to be elected is fixed at 18,66 and also 66 respectively. Their term of membership is seven years. The princes of the blood, however, have never assumed the membership accorded them by the constitution, refraining perhaps from getting involved in any political controversy. The members of the House of Peers are 396 (on June 30, 1929) in total number.

The House of Representatives consists of 466 members elected by universal suffrage, put into force from the last general election in 1928. The franchise is given to all male subjects above 25 years of age, with some exceptions such as men and officers in the active service of the army or navy, those adjudged incompetent or quasi-incompetent, bankrupts not yet rehabilitated, those living on public bounty, men of

unfixed domicile, certain exconvicts, and some high officials. Men above 30 years of age are eligible for election, the exceptions being same as the above. The term of the membership is four years.

Japan has now two great political parties, the Seiyukai and the Minscito. Labour parties have sprung up as a result of the last election, but their numerical power is as yet insignificant. The party in power at present (October 1929) is the Minscito.

The Central Government of Japan consists of one cabinet and twelve Departments: Home Affairs, Foreign Affairs, Finance Commerce and Industry, Education, Justice, Communications, Agriculture and Forestry, Railways, Overseas Affairs, Navy, and Army.

The actual *revenue* and *expenditure* for the fiscal year, 1928-1929 amounted respectively to 2,005,691,000, and 1,814,855,000, leaving an excess of revenue over expenditure to the sum of 190,836,000.

Taiwan, Chosen, Karafuto, and the mandatory Islands, have each their own finance, although the latter three are still more or less receiving subsidy from the central Government to make good the deficiency in their respective revenues.

*Japan Proper* consisting of the Mainland, Shikoku, Kyushu, Hopwaido, Chihima, and Ryupyu, is divided administratively into three *fu* (urban prefectures of Topyo, Osaka, and Kyoto), 43 *K ken* (rural prefecture), and Hokkaido. Each of these administrative divisions is allowed self-government in a large measure, and has its special finance and legislature composed of members elected by universal suffrage, each administration being directed by its prefect, or governor) who is subjected to the Minister of Home Affairs, except the governor of Hokkaido who is only controlled by the Prime Minister.

The *area* of Japan Proper totals 381,814 square kilometers; and its *populations* 59,736,822 (1925 census), composed of 30,013,109 males and 29,723,713 females.



Topographically Japan Proper is generally mountainous, with many rivers and lakes which add enchantment to her beautiful landscape. Every tourist is most entranced with the scenery of Japan, especially in spring and autumn, when the climate is pleasing and refreshing. In spring time the river banks, hills, mountains, fields, and gardens are all lined or dotted with various kinds of flowers in splendid colours, the beauty of the charry-blossoms being beyond description. The scenery of autumn in Japan would be more appreciated by man of poetical turn of mind, for in that season the mountains are covered with autumnal foliages refulgent with glorious colours,—from the ever-green to the crimson of maple-leaves. The latter, which in autumn turn redder in some resorts than the flowers of spring, are the lord of foliages on hills and mountains, while the chrysanthemums reign supreme in gardens during the season. Besides numerous landscapes of great renown, Japan abounds in fine seascapes on her long coast-line and inlets, the most celebrated being Matsushima, Itsukushima and Amanohashidate, known as the three greatest seascapes of Japan, to say nothing of the charming sceneries on the Setonaikai (Inland Sea).

The *climate* of Japan Proper is generally mild with the exception of Hokkaido and Chishima where the winter is very cold, though snow does not fall so much as in the north eastern belt of the Mainland. The rainy season sets in about the middle of June and lasts for nearly one month. On the moderate rain in this season depends the good harvest of the staple crops, especially rice.

The freedom of *religious faith* is guaranteed by the constitution. Buddhists number about 48,500,000; Christians, 213,000, of whom about 75,000 are Roman Catholics. Shintoism, a religious faith peculiar to Japan, consists essentially of the worship of ancestors. It has existed from time immemorial, and divided now into 13 sects, it has about, 16,778,000 followers. But the spirit of Shintoism pure and simple is more or less entertained by all the Japanese, for it does not conflict

with Buddhism or Christianity. The same may be said also with Bushido which is one of the conspicuous elements underlying the Japanese mind. Confucianism was introduced into Japan during those remote days when the Chinese civilization was in full swing, and has wrought like-wise a semi-religious influence greatly on the thought of the people in general.

*Education* is pervaded throughout the country. The elementary education is compulsory for a term of six years. At the school census taken in March 1926, elementary schools numbered 25,450 with 209,894 teachers and 9,188,560 pupils, the percentage of attendance being 99%. With a small exception, the elementary schools are all maintained by each community, partly aided by the Central Government, whose annual subsidy towards the expenditure on the elementary education is fixed at, 75,000,000. The same census shows the number of middle schools at that period to be 502 (296,811 students): girls' schools, 618 (275,492 students): various industrial and commercial schools of the middle school grade for males 528 (171,492 students) schools similar to the latter but easier grade, 269 (41,375 pupils); girls practical schools 187 (25,624 pupils); supplementary practical schools technical commercial, or agricultural, 15,316 (1,051,437 pupils).

Normal schools numbered 99 with 2383 teachers and 44,313 students: higher normal schools 4 (306 teachers, 2556 students).

The higher schools numbered 29, the students totalling 16,842, and there were 85 special schools of the higher school grade attended by 48,449 students besides 21 higher technical schools (6,890 students), 11 higher agricultural schools (2,696 students), 16 higher commercial schools (7,733 students) and 2 higher Navigation schools (1,491 students).

Universities numbered 34 (4,007 professors and 46,597 students), which 5 were Imperial Universities (1,435 professors) and 15,081 students).

Schools for the education of the blind and dumb numbered 73, holding 30,593 pupils; and those for the deaf and dumb 40 attended by 2,657 pupils.



The total open mileage of *railways* at the end of 1926, was 11,328, of which 8,007 miles were government-owned, the rest belonging to private or communal concerns. New lines under construction on March 31, 1927 totalled about 500 miles. The government is determined to electrify its principal lines as far as possible, and already some lines are being worked by electricity.

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#### OFFICIAL CORRESPONDENCE

#### THE PARK AROUND THE VIHARA AT SARNATH

16 December, 1929.

The Superintendent  
Buddhist and Hindu Monuments,  
Northern circle, Lahore.

Sir,

With reference to my last letter regarding the Park around the new Vihara at Sarnath, I have the honour to inform you that the main building of the Vihara is almost complete and the whole work is expected to finish in June next.

During my last visit in October I noticed that no action had been taken on the spot to lay out the Park as intimated to us by you. Now that the debris can be removed without inconveniencing the workmen, I shall thank you kindly to put the work in hand so that the Park may grow with the progress of the building.

May I also hope that you will be kind enough to arrange with the District Board to reconstruct the road from Museum to the Vihara, now in a neglected condition?

I have pleasure to send a photograph of the Vihara showing its progress in October last. May I know what

relics and images your Department is prepared to give us for the Vihara?

Your most obedient servant,  
P. P. SIRIWARDHANA,  
*Secretary.*

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REPLY

No. 199/161.  
Camp. Harappa,  
23 January, 1930.

Sir,

With reference to your letter dated the 18th December, 1929, I have the honour to inform you that the proposal mentioned above is still under consideration of the Director General of Archaeology in India and a further communication will be addressed to you in due course.

I have the honour to be etc.,  
MADHO SARUP VATS,  
*Officiating Superintendent.*

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Whose minds are trained to perfection in recollectedness, discernment of the Truth, energy, joy in the Truth, serenity, meditation, and equanimity, who, cleaving to naught, delight in renunciation, radiant, done with lust, and love of life, and delusion;—these even in this life attain to Nibbana.

—*Dhammapada.*

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## NOTES AND NEWS

VEN. ANAGARIKA DHARMAPALA.

We regret to mention that the health of the Anagarika is again causing us anxiety. He has been seriously ill during the first part of last month. The latest news is that he is convalescent. May he soon recover.

\*            \*            \*            \*

DR. KALIDAS NAG.

We are glad to note that our friend Dr. Kalidas Nag has been invited by many learned societies in Europe and America to deliver a series of lectures on Indian Culture and Archaeology. We hope that the Buddhist centres in these countries will take the opportunity of inviting him to their centres. Letters may be sent through this journal.

\*            \*            \*            \*

BUDDHISM IN EUROPE.

Sir Hari Singh Gour writes :—"I was in England for six months and delivered a series of lectures on Buddhism to crowded audiences. They awakened a fresh interest in Buddhism which I am certain will once more become an active force if it is properly explained to the people of the West."

\*            \*            \*            \*

OUR BUDDHA DAY NUMBER.

We invite the attention of our readers and friends to the notice regarding the forthcoming special issue of our journal. From the number of letters so far received we note that great interest is centred round it.

\*            \*            \*

## BURMA CALENDAR CO.

Readers' attention is kindly invited to their advertisement appearing elsewhere. We have seen their pictures and they are well executed to suit Buddhist homes.

\* \* \*  
"GLIMPSES OF THE EAST"

The above is the name given to the latest Guide of the world famous navigation company of *Nipon Yusen Kaisha* of Japan. The *MS Asama Maru* of the N. Y. K. has been most appropriately described as the last word in the art of ship-building. And we have the pleasure to say "Glimpses of the East" is the last word in the compilation of guide books. It is very artistically printed and the contents cover comprehensive surveys of almost all the countries having a sea border. We thank the publishers and the management of the N. Y. K. for presenting a copy to us. We also gladly reproduce elsewhere an extract from it relating to Japan.

## FINANCIAL

## MULAGANDHA KUTI VIHARA FUND

Previously acknowledged Rs. 59,066-6-1. Collected by Rev. N. G. U. Indrasree, Chittagong:—Jamini Kumar Barua, Re. 1/-; Maghanath Barua, Re. 1/-; Jnanada Ranjan Barua, Re. 1/-; Srimati Din Kumari Barua, -/8/-; Kali Kumar Barua, -/4/-; mother of Rebati Ranjan Barua, -/4/-; Kamaldas Barua, -/4/-; Subal Chandra Barua, -/4/-; Bijan Kumar Barua, -/4/-; Sremati Tripura Sundari Barua, -/4/-; Bimalananda Barua, -/4/-. Total Rs. 5/4/-; less -/2/- for com. Rs. 5/2/-; Hon'ble Mr. Maung Ba, Rangoon, Rs. 60/-; U. Set, Rs. 20/-; U Ba Kin, Rs. 20/-; D. W. Altygalle, Kinta Sanitary Board. F. M. S., Rs. 10/-; Mr. Ramia, Bangkok, Rs. 4/10/-; S. N. Barua, (Feb.) Rs. 5/-; Mrs. P. D. Sastri, 3, Multan Road, Lahore, Rs. 10/-; S. C. G. Khasnabis Dinajpur in memory of his late lamented sister Arunprava Khasnabis, Re. 1/-; M. V. Sambandhan, Madras, Re. 1/-, Total Rs. 69,203-2-1.



## MAHA-BODHI JOURNAL

Statement of Receipts and expenditure for the month of January, 1930.

RECEIPTS.			EXPENSES.		
	Rs.	A. P.		Rs.	A. P.
Subscription	...	674 13 0	Stamp	...	52 7 0
			Printings bill	...	140 15 0
			Paper	...	39 7 3
			Brown paper	...	7 9 0
			Wrapper making and		
			Printing	...	12 14 0
			Petty	...	0 7 6
	Rs.	674 13 0		Rs.	253 11 9

## MAHA-BODHI SOCIETY

Statement of receipts and expenditure for the month of January, 1930.

RECEIPTS.			EXPENSES.		
	Rs.	A. P.		Rs.	A. P.
Rent from meetings	...	20 0 0	Postage	...	16 8 0
Donation to Society	...	36 6 0	Charity :—		
House rent for Nov.	...	110 0 0	2 Poor women Rs. 2/-		
Interest from N. C.			Buddhadeva Sevasaram		
Mallik for Dec.	...	208 5 6	for November and		
Interest from Abdul-			December Rs. 15/-	...	17 0 0
gung for Dec.	...	250 0 0	Wimalananda :—		
Gaya a/c. Collected by			School fee & Examina-		
Rev. U Pannathany	...	10 0 0	nation fee	...	31 8 0
Bolpur a/c. Recd. from			Tuition fee	...	10 0 0
Ven. A. Dharmapala	517 10 3		Clothes & other Exp.	...	20 15 0
			Electric Supply Corpn.	...	12 2 0
			Telephone rental	...	14 7 5
			Corporation tax for		
			Beniapukur House	...	39 7 6
			Library a/c Bookbinder	...	10 0 0
			Miscellaneous	...	30 13 6
			Salary and allowances :—		
			Calcutta	...	175 11 0
			Sarnath	...	59 0 0
			Gaya	...	26 8 0
			Debising Pension	...	12 0 0
			Durwan—bonus	...	15 0 0
			Sarnath Land case	...	15 3 0
			Sarnath a/c. Litho Print-		
			ing of Sarnath Plan	...	25 0 0
			Food a/c. Calcutta	...	129 1 6
			Bolpur Bhikkus a/c.		
			Servants' Salary for		
			Nov. and Dec.	...	30 0 0
	Rs.	1,152 5 9		Rs.	690 4 11

## MAHA BODHI



THE SITE OF BHARHUT STUPA.

All that is remaining of one of the most historic and magnificent Buddhist monuments.

*Vide appeal published elsewhere.*





Karunā sītala hadayam Paññāpajjota vihata mohatamam.  
 Sanarāmaralokagarum Vande Sugatam gativimuttam.  
*(Reproduction of an oil painting drawn by a Russian artist at the request  
 of Mr. Sri Nissanka, of Colombo.)*

# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

अथ भिक्षवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय  
इताय सुखाय देवमनुस्मानं । देसेय भिक्षवे धम्मं आदि कल्लार्थं मज्झे कल्लार्थं  
परिदीप्तान कल्लार्थं सार्थं सत्यञ्जनं केवलपरिपुषं परिसुद्धं ब्रह्मचरियं पक्खसेय ।

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*—MAHAVAGGA, VINAYA PITAKA.

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C. E. 1930

[ No. 4

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## BUDDHA DAY CELEBRATIONS

The Maha Bodhi Society of India is making arrangements to celebrate the forth-coming Waisakha Day in Calcutta, Benares, Gaya and Madras. The programme will include dana to the Bhikkhus, alms and clothes to the poor and presents to the Hospital patients. The society is unable to meet all the necessary expenses, and it has to depend upon the generosity of the Buddhist public for the success of the programme. I would, therefore, appeal to you for liberal donations which will be thankfully acknowledged.

Money orders should be addressed to the Secretary, 4A, College Square, Calcutta.

ANAGARIKA DHARMAPALA.



## A FRENCH OFFICIAL'S LETTER TO VEN-ANAGARIKA DHARMAPALA

TO VEN. ANAGARIKA DHARMAPALA,

Dear Teacher,

I am very glad to learn from the Maha Bodhi journal that your health is improving. It's quite a few months since I have received one of your so interesting and instructive letters, and I miss them immensely.

I am here for another three months and then I leave definitely for France and to be pensioned off.

I am now 55 years old and since I made your acquaintance in Creek Row, Calcutta in 1889, I can say that I have followed, as much as modern life will allow, the teachings of our Lord Buddha.

Write to me on receiving this, so that I shall be able to receive news from you before leaving Madagascar.

Believe me, Dear Teacher, yours affectionately and truly.

E. R. NEPVEU,  
Colonial Secretary, Madagascar.

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## THE FULL MOON DAY OF VAISAKHA

To afford relief to suffering humanity, the Bodhisatta pondered along as to the propitious time when he was to be conceived, the place where he should take birth, and the family which he was to sanctify and then decided that the FULL MOON DAY OF VAISAKHA was the propitious time when he was to be born in the womb of Mayadevi, Queen of Suddhodana, King of the Sakyas. The Queen herself is forewarned of the event—she dreamt that a

white elephant was entering into the right side of her womb. Astrologers were told of this, and they said that a son would be born with 32 marks of a truly great man, and that if he would care to stay at home he would be Maharaj-Cakravarty, but if he would renounce the world, he would be the Buddha.

Soon after, when Queen Mayadevi was on her way to her father's home, in the Lumbini Garden, the Divine Child issued from her right side as she had dreamt and immediately after, he took 7 steps towards each of the cardinal points. To the east he looked and said:—"I will reach the highest Nirvana." To the South he looked and said, "I will be the first of all creatures." To the West he looked and said, "This will be my last birth." To the North he looked and said, "I will cross the ocean of existence."

King Suddhodana could not forget the Astrologers' words, and immediately provided for all sorts of enjoyments for the Prince from time to time. Delights were provided for every hour, but still there were "shadows" and the King was perplexed as to what to do.

At this time one of the King's Ministers observed:—

"Love will cure him of these distempers.  
Weave the spell of woman's wiles about his idle breast.  
Find him soft wives and pretty play-fellows  
The thoughts ye cannot stay with brazen chains  
A girl's hair lightly binds."

This was thought to be the best advice and all the young girls of the Kingdom were invited, and among them one of exquisite beauty and grace was selected, whom he married.

He began to lead a joyful life, and a son was born to him. The King surrounded him with numerous female musicians and dancing girls in the vain hope of attracting him to worldly things, but to no purpose.

One night, awakening, Prince Siddhartha beheld all sleeping. His heart was filled with disgust, and he at once sum-



moned his attendant Chandaka who brought him his horse, and taking a last look at his wife and son, left the place and went out of the strongly guarded City.

Mara, God of Unrighteousness tried his best to prevent him by offering him the sovereignty of the World, but to no purpose. Siddhartha after years of exertion resolved to practise the most profound meditation and to perform the most rigid penance. He carried these to such an excess that he was reduced to a skeleton. He then accepted rice-milk offered by Sujata, the daughter of the Commander-in-Chief and sat under the "Bodhi Tree." Mara, again tried all means to dissuade the Prince. His daughters began to entice the Prince by wiles, and Mara desperately drew a sword, and the spirits at his command hurled flames at Siddhartha who was in deep meditation. But these were viewed with majestic calmness, and at last the supreme moment came.

"In the East flamed the First Fires of Beauteous Day,  
Far and near in homes there spread an unknown peace,  
Kings at fierce war called truces, the Sick Men leaped,  
The Dying smiled from the Beds of Pain."

From "Maha Bodhi" or Buddha-Gaya, Siddhartha, now Buddha, went to Saranath near Benares, and continued his preachings.

He then returned home, converted his own relations, and much of his time was spent in Discourses of the New Order. In the course, a woman having lost her only son came to Buddha. She was asked to bring handful of mustard-seed from a house where no-body had died. This of course, she could not find.

It was now 80 years, and Buddha passed away, lying between 2 thin trees, mourned by his disciples, at Kushinagar.

His body was wrapped in 500 layers of cotton cloth and then put in an iron case filled with oil and covered with a double cover of iron.

Such in short, was the story of the Great and Enlightened One, who made a great sacrifice of all wordly comforts, to answer the riddle of the Universe.

More than one-third of mankind owe their moral and religious ideas to this prince, whose personality though imperfectly revealed, cannot but be considered as high, gentle and spiritual.

Buddha preached the 8-fold path of:—1. Right Faith.

2. Right Resolve. 3. Right Speech. 4. Right Action.
5. Right Living. 6. Right Effort. 7. Right Thought and
8. Right Self-Concentration.

## SELF

BY MARTIN STEINKE, BERLIN.

What is Self? Generally it is known as "highest happiness of earth's children." Thus it is a sensation. This knowledge is born out of feeling and not out of right understanding and right penetration. In the value of sense lies the germ of deception. Feeling, as something very changeable, seeks for the unchangeable. Man experiences as unchangeable only what he calls "Self." And what is this "Self," named "attā"?

Already at first sight we are able to see that this permanency of "Self" is illusive. The stages of evolution from child to man and old man, the vicissitude from health to illness, from birth to death, shows only something changeable, nothing unchangeable. But man never ceases to hope, he seeks the bearer of feelings, hope to find the eternal, the unchangeable. As often as he is disappointed, he has nothing else to do than to "work and not despair" and to hope and not despair.

Perhaps in the form there lies the possibility that it can be so formed and shaped as to be able to stand against every chance. Perhaps! who knows? Perhaps one can enfold the mind as the organ of consciousness processes so that it could



rule not only over this earth, but could force everything under its ban. Perhaps! who knows? Perhaps this unchangeable "Self" lies outside of that, which can be experienced and recognised? Perhaps! who knows? Nothing fixed, seizable, positive is to be found. And yet "Self" is there. Only a fool can assert that there is no "Self", no personality.

It is not so. If so formulated, the process is misunderstood, because not investigated and experienced. An experience of "Self", an experience of a personality is there and the delusion consists in the fact that this experience is not recognised as composed, but acts, on account of many circumstances, so strongly that the whole not only appears as a unity-process, but is experienced as such. For better understanding the Dharma takes the comparison with the waves of the sea. If one stands on the shore, one has the impression that the waves are single formations, which can move independently—and yet they are there only through the co-operation of wind and water. It becomes still clearer with the example of the colour top. The seven rainbow-colours join together in the play of the circling of the top to a new colour—white. And this white not only appears to be a new colour, but is an absolutely new colour, which shows itself free from the other colours over the circling top. And yet it arose through a delusion, composed, existing only as long as the top circles. When it stops circling the white disappears.

The five groups, which according to the Dharma complete the personality create, just as the circling top, the new experience of "Self" in life's process. This "Self" exists as a completely independent formation and acts as such, only in reverse sequence of the actual occurrences.

In reality the experience of "Self" exists only through a certain co-operation of the six elements or "dhatu" (firm, flucting, fiery, airy, space, consciousness), or the five groups or "khandhas" (form, sensation, perception, mind-activities, consciousness). But life's process makes the "Self" a magician, who thinks himself to be the creator and preserver

of the five groups, who thinks to hold them in the hollow of his hand and who tries to master them. As often as the "Self" is forced to recognise that this is impossible, that, though it experiences itself through the five groups but does not master them, and yet again and again it resists with "I will" and it always must stem itself against it, if it does not want to give "Oneself" up. *The more intensive the experience of "Self", the greater the delusion and the more impossible to recognise the real happenings. This is the point at which the realisation of the Dhamma begins, shows itself and prepares the new formation of life's process.*

Fetters—is the name for the not recognised process of delusion. Of the ten fetters (samyojana) known to the dhamma this is the first, it stands at the beginning, because it acts with the utmost power and is the one, which is the most difficult to recognise and to loosen. The realisation begins in so far as the happenings of life's process are contemplated more critically, when the knowledge is won that "Self" is nothing unchangeable, nothing constant, but only a process, which came to be and is kept up by the five groups (khandha) or the six elements (dhatu) and must cease to exist with them.

If it is as the dhamma teaches, if it is a process according to the law of cause and effect, then life's process gains for itself more interest. The one way in which till now all life's process went will be recognised intuitively as doubtful, because it does not lead, inspite of the "highest happiness of earth's children," from the changeable to the unchangeable, from the relative to the absolute.

As far as the history of mankind reaches the principle that man is an "I" is of value. Soon came the longing to know this "I" in its reality. Everything in man and of man was examined from the rough matter to the sublime processes of the mind. Strange ways of recognition went through man's mind and the streams of thought, which passed through the brains of men 2500 years ago seem to be out of an index of themes of a present time congress:



"Soul and world are eternal: only this is true, all else is nonsense," teach some; "soul and world are temporary,...soul and world are eternal and temporary,...soul and world are neither eternal nor temporary,...soul and world are ending...soul and world are endless,...soul and world are ending and endless,...soul and world are neither ending nor endless,...soul and world are singly conscious,...soul and world are manifoldly conscious,...soul and world are narrow-mindedly conscious,...soul and world are immeasurably conscious,...soul and world are only happiness...soul and world are only sorrow,...soul and world are happiness and sorrow,...soul and world are neither happiness nor sorrow; only this is true, all else is nonsense," thus teach others.

An incontestable answer to the question, what or who is "I" was not found till Buddha's time. The Blessed One calls it dislocation, distortion, restless side-leaps, if one thinks in this way: "What is age and death, and to whom they belong?" Or "Age and death are one, another is the one to whom age and death belong." Or "life and body are one and the same," or "life is one and body is another." All these dislocations, distortions and restless side-leaps will cease, will be cut at the root and destroyed, so that in future they will not give rise to the law of re-appearing."

It would give nourishment for doubt if the "I" should be limited to the body. That this body is transitory and not "Self," "anattā" is most easily understood, but all groups which compose the personality underlie the same law of "become," "composed," not Self "and therefore must pass away." This is a realisation which in its last effect is not only revolutionizing, but directly explosive for the understanding experience of the whole dhamma. To limit the "attā"—conception only to the body means to diminish the depth and greatness of this thought and of the whole Teaching.

In Pali "body" is called "kaya" and this term can easily lead to such a false conception that "attā" means only the body. But "kaya" also means "group." There can be no

doubt of the true meaning of the sense, when one is aware how the Buddha again and again points out during his whole time of teaching that there is no "Self" to be found, not even in what we call consciousness—there can be no doubt that the "anattā"—conception cannot be limited to the first group of form or "rupa-khandha." The meaning of the term "kaya" becomes clear, if we take it for all the groups. Just as one speaks of a "government body" as a unity of many processes ordered in groups,—in the same sense one must understand "kaya."

How strongly Buddha opposed the comprehension that perhaps an "I" was to be found in the mind, in the consciousness process, is best proved by the answer given to Sāti the fisher's son :

"Is it true as is said of thee, monk Sāti, that thou entertainest the perverted view contained in these words: 'This I understand to be the teaching set forth by the Blessed One: This very same consciousness it is and not another, which runs repeatedly the round of birth and death?' "

"It is even so, Lord, I hold the doctrine taught by the Blessed One to be that it is this same consciousness and not another, which runs the repeated round of birth and death."

"And what is consciousness, Sāti?"

"That, Lord, which, now here, now there, reaps the fruit of deeds good and evil."

"But from whom, misguided man, hast thou heard that this is the doctrine preached by me? Have not I, O foolish man, in ways more than one, proclaimed the conditioned arising of consciousness, saying: 'Apart from conditioning cause there is no coming to pass of consciousness?' "

"When, through one or another conditioning cause, consciousness arises, in precise accordance therewith is the term applied. When, on account of the visual sense and forms, consciousness arises, 'Visual Consciousness' accordingly is the term applied. When, on account of the auditory sense and sounds, consciousness arises, 'Auditory Conscious-



ness' accordingly is the term applied. When, on account of the olfactory sense and smells, consciousness arise, 'Olfactory Consciousness' accordingly is the term applied. When, on account of the gustatory sense and flavours, consciousness arises, 'Gustatory Consciousness' accordingly is the term applied. When, on account of the tactile sense and contacts, consciousness arises, 'Tactile Consciousness' accordingly is the term applied ; and when, on account of the mental sense and ideas, there arises consciousness, 'Mental Consciousness' accordingly is the term applied.

"Just as with fire, O monks, when by means of one or another conditioning cause a fire burns, exactly according to that is the name applied. Thus, if the fire burns by means of logs, then 'log-fire' is the name applied. If the fire burns by means of faggots, then 'faggot-fire' is the name applied. If a fire burns by means of grass, then 'grass-fire' is the name applied. If a fire burns by means of cow-dung, then 'cow-dung-fire' is the name applied. If a fire burns by means of chaff, then 'chaff-fire' is the name applied ; and if a fire burns by means of rubbish then 'rubbish-fire' is the name applied. In the selfsame way, O monks, when, on account of any conditioning cause whatsoever any consciousness whatsoever springs up, exactly in accordance therewith is the name applied."

The right realisation of the "anattā"—conception belonged at all times to the most difficult problems, which the teaching brings for the right understanding and right living. One can possess an absolute knowledge of the dhamma for years and decades, one can believe to realise it emphatically and still "attā," "I," keeps the mind fettered. The opinion arises in this and that form ; that in this or that point of the dhamma the only possible conclusion is of the existence of an "I."

Not only *one* "I" and not only *"an I."*

The "samsara" (world) is eternal, the six elements (dhatu) are eternal and "nibbanam" the seventh "dhatu" is eternal, uncreated. Changeable are only the processes of life, by

which the "dhatu" have their only possibility to be recognised and to come into appearance.

It is the same with them as with the radiating process of electricity, through which we manifest radio and call it so. This process existed always, even when we could not recognise it. *It is not we who create this process*, we only create the possibility for its manifestation. Through this the process takes such a course, forms itself so that in the realms (āyatana) of the six-senses-world it can be taken up and consciously worked up by the rough matter of the body. In the same way the six "dhātu" always exist, independent of the formation man. But if the conditions are so prepared by the parents and the new consciousness, that the process of birth and shaping takes the course it must take, then arises the formation "man." Most clearly we can recognise the process of shaping in the 5 groups. But it must be emphasised that this knowledge does not exhaust itself in it.

A further example may show, where the difficulty lies of understanding and appreciating the correctness of the above. If a light is burning in the dark and the observer stands at a certain distance, then he can distinctly recognise the "aura" or light-colour-circle. The nearer he comes to the burning light, the more they disappear, till at last they can no more be perceived. Then the process of burning *will be experienced* quite differently, namely through warmth and light. The singularity of the burning process is that it is experienced differently, as it is a singularity of life's process that it experiences differently the process of burning. Near or far, intensity or weakness are decisive for that which one experiences.

One can experience it clearly in meditation, in the *unique* practice of the Teaching.

The strongest effect is the effect of the "attā"—process. But in none of life's processes, however natural they might be, is there to be recognised an unchangeable, real, constant "I." Therefore it is said:



"And the Blessed One took up with the top of his nail a bit of earth and spoke to the bhikkhu: When, O bhikkhu, ever so little matter (*rūpa*), feeling (*vedanā*), perception (*saññā*), mind activities (*sankhāra*), consciousness (*viññāna*) remained unchanged, constant, eternal, then there would be no possibility of leading a holy (healing) way of life, leading to absolute elimination."

The difficulty, which lies in the realisation of the *anattā*—conception and the great significance of rightly understanding and experiencing it, is clearly to be seen in an event told in the *Milinda Panha* (Questions of King Milinda): "And that female adherent still sitting in her place gained the immaculate serene look of truth,—that what underlies the law of arising, must underlie the law of transitoriness. And also the reverend Nagasena, who after his discourse as a thanksgiving was thinking about the truths he had just spoken about, gained clearness "*vipassanā*," and as he was still sitting in his place, he was partaking of the assurance of the aim of the entrance into the stream.

As the reverend Assagutta, who sitting at this moment in the hall recognised that both had gained the view of truth, he then gave vent to his approbation in those words: 'Right so, right so, Nagasena, with one hit hast thou blown up two mighty bodies.' "

It is clear that the words "two mighty bodies" cannot mean only this material body, but that it means the realisation of the "Self" process in connection with the 5 groups.

One more—"attā," "I" is there, but only as a process of experience, an apparition, not as an unchangeable, constant formation. The cause of being so lies in the fact, which makes the process of experience a process of tension and which enables to experience it consciously as such.

If it is so, where then lies the beginning? A point of starting, a beginning must be. Certainly, only that one cannot recognise it in relation to time or space "as first, primary, cause, first cause, first deed." "of unknown beginning,

ye bhikkhus, is this circle of births ; one does not know a first beginning of the beings, who, caught in the fetter of ignorance, in the fetters of thirst (from birth to birth) perambulate and run about." The point of starting must be looked for and found *in* the process itself ; as "nothing can arise without a sufficient cause," teaches the Buddha.

Life is movement. Life's foundations are the "dhātu"—elements. Their changeableness, according to the law of cause and effect, is moveable. If the movement is conscious, then arises the manifoldness of the play, called life. It is not an one-after-other of the three (dhātu, changeableness, consciousness), but a synchronism. In the process of formation and acting they must act together, so that the process can take the course it takes.

It is resembling the game of chess, where the game will be recognised as such, when the three act together: board and figures as foundation, the changeableness of the figures, according to the law of the game, as movement and the thinking as the impulse for the game, called game. *Only through the process of acting at the same time of the three is it possible that the game can start.* Whereby it is of no importance that the rough matter of the two first can be replaced by the fine matter in the process of thinking, as in a simultaneous and blind game.

Further—the foundations can exist ; board and figures, and by them the possibility of movement. Yes, the figures can even be moved somehow, and yet it is no game. Only through the encroachment of the third party belonging to it, of the thinking, the movement becomes, according to the law, a game.

In the same way the dhātu—foundation (elements) can be there through them the changeableness, the possibility for movement. Anyhow the movement can be brought into action, and yet it is not life. Only through the encroachment of the third party existing, of the consciousness, the movement will become lawful, called life.



Further—when thinking stops, the game stops. When consciousness ceases, life's game ceases. Therefore—"through the elimination of consciousness there ceases that."

The game is supported through constant movement, yes, the constant movement *is* the game. Just as the game is only the *visible* expression of the constant invisible movement of thinking, so also is life's game the *visible* expression of the constant invisible movement of consciousness and consciousness-processes. The movement of the consciousness-process remains invisible as long as the possibility is not given for a pure realisation.

Movement is also the visible expression of the existing tension. Where there is life, there is movement and tension. But not every movement and tension are life. Only when it is joined by consciousness-process, one can speak of life.

Tension is the constant companion of every movement, also of life's. It is the state of tension, which always controls life's process and settles its measure of time and of force, quantity and quality.

Tension not only controls life, but also hinders its coming to rest and stopping. Tension is the real driver of the game. Buddha calls it thirst, "tanha."

Literally "tanha" is the "house-builder," who builds this house, the body, always anew. A "house-builder," who knows no rest, not even for a fragment of a second, can know no rest, because otherwise his building is in danger. His work is not finished, when the "walls" stand, when this body is there, has grown. Nay, he is always there, at each breath, each word, each thought, each sense-process. One is not able to catch him, to hold, to grasp him *as long as life is running in one well-known direction, on the one well-known road.* (Buddha calls it the way of the world).

One experiences the lawful quality of changeability of the "dhātu" as moveable and that of "tanha" as stimulant. The verbal form "life lacks stimulation" hits the beginning of life. Therefore: "Whom thirst, the low one, conquers, his suffer-

ings increase as growing Birana grass. Who has conquered the thirst, who is not easily conquered, his sufferings slide from him as dewdrops from a lotus leaf."

Tension is the highest, the last to be recognised and experienced in a process of movement. *If one draws the tension out of the movement, then it stops.* Stimulation, thirst, "tanha," is the highest, the last to be recognised and experienced in the process of movement, called life. *If one draws "tanha" out of it, then it stops.* Tension stimulates contact. It constantly seeks contact. The higher and finer the tension, the less recognisable the resistance. The finest and utmost tension seems to know no resistance (The wave of radio proves to a seeking mind how sure and unerring the way was, which the Buddha went 2,500 years ago). All pressing and seeking in life's process turns to contact, seeks contact. Therefore it is not possible for life's process to manifest itself, however constituted it may be. "In dependence on contact (phassa) arises sensation (vedanā), in dependence on sensation arises thirst, stimulation, (tanha), in dependence on thirst arises grasping, seizing, clinging (upādāna), in dependence on grasping arises becoming (bhava), in dependence on becoming arises birth (jāti), in dependence on birth arise old age, death, pain, sorrow (jāmarana).

Thirst, stimulation, tanha, is the never drying up source of all life. It is the beginning of the circle and its end, its centre and periphery. As long as it is not recognised that it is so, one cannot see an end of it and the wheel of saṃsāra, of the happenings, the formation of life, continue their inexorable run. It can only be recognised by an absolutely awakened one, a Buddha. It is the same—be it only for himself an Awakened Paccekabuddha or an Absolutely Awakened, a Sammasambuddha. It is the power of an Absolutely Awakened One that he sees and realises the circle and the circling, can show it, set it forth and explain it to the beings.



The contents of life's process themselves are, inspite of all clearness and possibility of recognition, the cause for the difficulty of the realisation of the recognised.

The last cause for all life and with it for all suffering is ignorance—"avijja." This ignorance has the power of magic and the magic of power.

Whose knowledge has reached up to this understands that words refuse service. All pondering and consideration do not exhaust the contents of life's process, they are only foundations of speech. Experience embraces all, and no conception, no wordly framing is able to be an absolutely correct copy of the experience. Pictures and comparisons are more able to lead to the experience.

He, whose seeking and thinking has reached this point, must make a halt, if the halt is not found, the thinking must go on, without finding anything, or his thinking springs out of its path and glides into hoping, believing, desiring and speculating.

From this halting point the new world of experience opens itself through states marked by the augmenting serenity, reaching till equanimity. "Jhana" or states of meditation they are called by the "dhamma."

This is the point, beginning from which one is led *beyond thinking* into "realms-ayatana, which are higher and more magnificent, than all clearness of knowledge." "To think is to be sick, to think is to be ill," says Buddha. And "Thinking leads to composing, to combining, but one does not compose, and one does not combine," as all composed has the germ of decay in it.

The question about the beginning of life finds its answer through the knowledge that ignorance "avijja," figuratively spoken, is the shell, which embraces all, and "all" is tension, stimulation, thirst "tanha." The real former of life's process is the force in the changeable game of the six "dhātu." Not arbitrary, not without rule or law, but bound to suppositions and therefore acting only in dependence on those. Every-

thing made, formed by tension, stimulation, thirst, "tanha" is always only a forming, which has the passed as cause, only depending on....., after the rule of cause and effect.

Unheard is that the whole secret of life should lie in the words—"avijja, tanha"—ignorance, tension, stimulation, thirst. (Unheard of, not only as an exclamation, but in the word's fullest sense, without hearing—only through looking, seeking that it is so, arises knowledge, therefore the often occurring form in the sutta "who sees this and that, sees the Dhamma.") That in those two words should lie the key to the entrance and the outlet from the world is so long not to be understood, as life is not fully recognised. The possibility for understanding, how it is, exists and yet that, which is understood cannot be reached, perhaps it will last long till one has gained the goal.

".....Nirvana is the elimination of becoming, this, O Reverend, have I seen according to reality and right realisation. But I am no Arahant in whom life's influences are destroyed.

Just so, O Reverend, as if there were by the road through the wilderness a well, but there were no bucket with a cord. And a man tormented by heat and spent with heat, tired, languishing, thirsty, came along the way. He would see the well and would know, there is water in it, but he could not touch it with his body.

Quite in the same way, O Reverend, have I seen that nirvana is the elimination of becoming, this, O Reverend, have I seen according to reality and right realisation. But I am no Arahant, in whom life's influences are destroyed."

If life's process is recognised according to reality, then one understands Assaji's sentence :

"Sariputta, the beggar-monk, spoke to the Reverend Assaji: 'be it so, friend, tell me much or little, but speak to me about the sense, I have desire only for the sense. Why do you worry about the letter'? After this spoke the Reverend Assaji to Sariputta, the beggar-monk those words



of the teaching: 'of the things which arise through a cause the Buddha has found the cause and also the way to their annihilation: this is the Teaching of the great samana.'"

This one cause is ignorance, "avijja."

Perhaps the meaning of "avijja" and "tanha" will become still clearer, if one can realise that the starting point of the way lies in the impulse of the will. The way might have a goal or not, it might be known or unknown, short or long, anyhow constituted, one may experience whatever one will: in other words—way's direction, way's duration, way's character, way's experience can change. The impulse of the will to go remains unchanged. That is the longing, the stimulation, thirst after anything that is linked with the following of the way. So in the beginning of life there stands a stimulation, a thirsting after anything, which is and must be linked with life. That, which man is always expecting of life—well-being, the always unchanged well-being, he never finds and he does not believe that it is not possible to find it in the way he leads life. As he does not know it, so "tanha" can draw out of everything new food, because constantly the new will springs up. The volition for the fruitless seeking after well-being, within disperses in thousand sparks in the process of thinking.

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### THE BUDDHA'S DISCOURSE TO BYAGGHAPAJJA

FROM THE ANGUTTARA NIKAYA: TRANSLATED

BY THE BHIKKHU SILACARA

Upon a time, when the Blessed One was sojourning among the Koliyans, having taken up His abode at a Koliyan village called Kakkarapattam, a certain Koliyan, familiarly called "Long-shanks," came where was the Blessed One, and after due reverence paid, took his seat at one side. Thus seated, "Long-shanks" the Koliyan spake to the Blessed One in this wise:—

"Lord, we that live the household life, enjoying the pleasures of sense—we dwell with wife and child about us, we use the sweet sandal-wood of Benares, we make our bodies fine with flowers and perfumes and all manner of odorous unguents; we handle gold and silver. If for us, Lord, there be a Teaching conducing to our welfare and happiness in this present life, conducing to our welfare and happiness in lives to come, may the Blessed One be pleased to make known unto us that Teaching!"

"Four things there are, Byagghapajja, that lead to the welfare and happiness of the householder in this present life, and what are these four things?

They are: Energetic Activity, Preservation, Friendship with the Good and Rightly Regulated Living.

What is Energetic Activity?

By whatsoever manner of work a layman earns his living, whether by husbandry, by trading, by cow-keeping, by swordsmanship, by government service, or by any other profession whatsoever—in that work or profession he is proficient and industrious; resourceful and vigilant, he does all as it ought to be done, and sees that all is done as it ought to be done. This is what is called Energetic Activity.

What is Preservation?

Say that a layman is wealthy, has acquired abundant possessions by the exercise of energetic activity, by the toil of his hands, by the sweat of his brow, in lawful, legitimate ways; such a one considers thus, having in view the protection and preservation of his property, "Let me see to it that this my property is not taken from me by unjust authorities, nor stolen by thieves, nor consumed by fire, nor swept away by floods, nor despoiled by envious and unloving kinsmen!" This is what is called Preservation.

What is Friendship with the Good?

Say that the layman lives in some village or town, where also dwells some other householder or son of a householder that is wise in virtue's ways, full of faith, full of virtue, full



of liberality, full of wisdom ; and say that he frequents the company of such, talks with them, holds discourse with them ; from such full of faith he also learns to be full of faith ; from such full of virtue he also learns to be full of virtue ; from such full of liberality he also learns to be full of liberality ; from such full of wisdom he also learns to be full of wisdom. This is what is called Friendship with the Good.

And what is Rightly Regulated Living?

Say that there is a layman aware of the extent of his income, aware of the extent of his outgoings, who lives a balanced manner of life and, neither extravagant nor penurious, thus resolves within himself : "I shall make it that my income shall be greater than my outgoings ; I shall not let my outgoings be greater than my income." Just as a retail dealer in any kind of merchandise, or the assistant of such, in taking up his scales to weigh his wares, knows : "This way the balance will go down, that way the balance will go up," even so the layman, knowing his income and outgo, living in moderate style, neither prodigal or parsimonious, will see that his income exceeds his expenditure, that his expenditure does not outrun his income.

For, if a layman, not being the possessor of any great abundance, should live in lavish style, of him all the folk will say : "A devourer of the tree, this householder eats up his wealth !" Or, if a layman, being possessed of ample means, lives in miserable style, of him the folk will say : "Food for the funeral pyre, this householder goes towards death !" Wherefore let the layman, knowing well his income and his expenses, regulate his mode of living accordingly and, neither spendthrift nor yet niggardly, see that his income outweighs his outgo, nor his outgo his income. This is what is called Rightly Regulated Living.

Four channels there be by way of which wealth won by energetic activity is lost. These ways are : Dealings with women, dealings with intoxicating liquors, dealings with dice and consorting with evil friends, evil companions, evil asso-

ciates. Suppose that there is a great tank having four inlets and four outlets, and that some man stops up the inlets and opens wide the outlets, the streams of rain-water will not be able to find admittance, and so the decrease and not the increase of that great tank may be looked for. Even thus is it with these four channels of loss of wealth—women, wine, dice and evil companions and friends.

Four channels there be by way of which wealth won by energetic activity is brought to increase. These channels are : Abstinence from dealings with women, abstinence from dealings with intoxicating liquors, abstinence from dealings with dice, and consorting with good friends, good companions, good associates. Suppose there is a great tank with inlets and outlets, four of each ; and that a man opens wide the inlets and closes up the outlets, the rain-water streams will enter that tank, and its increase, not its decrease, may well be expected. Even so it is with these four channels of increase of wealth—abstinence from women, abstinence from wine, abstinence from dicing, and consorting with good companions and friends.

These be the four things that lead to the welfare and happiness of the layman in this present life.

Four things, Byagghapajja, there be that lead to the well-being and happiness of the layman in lives to come, and what are these four things?

They are :—The Blessing of Faith, the Blessing of Virtue, the Blessing of Liberality and the Blessing of Wisdom.

What is the Blessing of Faith?

The layman who is faithful put his trust in the wisdom supreme of the Accomplished One, saying : "This is He, the Blessed, the Exalted, the Supremely Awakened One, the Perfect in Knowledge and Conduct, come the Good Way, Knower of All the Worlds, Guide of men that wish for Guidance, Teacher of gods and men, the Awakened One, the Blessed One." This is what is called the Blessing of Faith.



What is the Blessing of Virtue?

The layman shuns killing, stealing, lying, lewdness and the drinking of intoxicating liquors that steal away the wits. This is what is called the Blessing of Virtue.

What is the Blessing of Liberality?

The layman lives his life with thought clean of the stain of miserliness, free and liberal, pure-handed, delighting in deeds of charity, giving to those that ask of him, distributing alms. This is what is called the Blessing of Liberality.

And what is the Blessing of Wisdom?

The layman who is wise arrives at the perception of the ceaseless rise and fall of things ; he attains to wisdom through exalted penetration and insight ; he moves towards the total destruction of Ill. This is what is called the Blessing of Wisdom.

These be the four things, Byagghapajja, that lead to the well-being and happiness of the layman in lives to come."—*British Buddhist.*

## THE DHAMMASANGANI OF THE ABHIDHAMMA PITAKA

By DR. BIMALA CHURN LAW, M.A., B.L., Ph. D.

The third section of the Tipitaka is the Abhidhamma-pitaka, or 'Basket of Higher Religion', or as Childers puts it 'basket of transcendental doctrine.' It treats of the same subject as the Suttapitaka and differs from that collection only in being more scholastic. It is composed chiefly in the form of question and answer like a catechism. The starting point of this collection appears to have been the Suttapitaka, one of the texts of which, the Anguttara Nikāya may be regarded as its precursor. At its outset we find a big table of contents (Mātikās) which are already mentioned in the Vinayapitaka (Encyclopædia of Religion and Ethics, VIII, p. 87). The contents are not spoken of highly. The ideas are classified in

outline. They are overloaded with synonyms. In some places, it is difficult to find out the real meaning. Originality appears to be wanting everywhere. The Abhidhamma is a complement to Dhamma and not a systematic presentation of philosophy. The Anguttara Nikāya may be said to form a transition to the Abhidhammapitaka which comprises seven works ; (1) Dhammasangani, (2) Vibhanga, (3) Kathāvatthu (4) Puggalapaññatti (5) Dhātukathā (6) Yamaka and (7) Paṭthāna. We hold with Mrs. Rhys Davids that the very form of a group of works like the Abhidhamma shows that centres of education and training had been established, drawing to themselves some at least of the culture of the day. Such logical development and acumen as were possessed by the sophists and causists, mentioned in the Brahmajāla Suttanta and the Udāna, would now find scope in the growing Theravāda teaching and literature.

The Dhammasangani is one of the most important books of the Abhidhammapitaka. The text has been edited by Edward Muller, Ph.D. for the Pāli Text Society from a Burmese Mss in the India office and a Sinhalese Mss from the Vanavāsa vihāra in Bentota in Ceylon. It means something like "enumeration of conditions" or more literally "co-enumeration of dhamma." It really means exposition of dhamma. Kāmvācāra rupāvācārādidhamma sangayha sankhipitvā vā ganayati sankhyati etthāti dhammasangani. The Dhammasangani is so called because therein the author after compilation and condensation enumerates and sums up the conditions of the Kāmaloka, the Rupaloka and so on as what Childers puts it. (Childers' Pāli Dictionary, p. 447). "It is, in the first place," says Mrs. Rhys Davids, "a manual or text-book, and not a treatise or disquisition, elaborated and rendered attractive and edifying after the manner of most of the Suttapitaka. And then, that its subject is ethics, but that the inquiry is conducted from a psychological standpoint, and indeed, is in great part an analysis of the psychological and psycho-physical data of ethics" (Psychological Ethics, p. xxxii) King Vijaya-



bāhu I (A.D. 1065—1120) of Ceylon made a translation of the Dhammasangani from Pāli into Sinhalese (Mah. Ch. LXX, V. 17). The first English rendering of this work owes its origin to the erudite pen of Mrs. Rhys Davids and is entitled, "A Buddhist Manual of Psychological Ethics," the introductory essay herein gives a bright idea of the history, date, contents, etc. of the text very lucidly and exhaustively. The Dhammasangani aims at enumerating and defining a number of scattered terms or categories of terms, occurring in the Nikāyas of the Suttapitaka. That the technical terms used in the Nikāyas are used in it leads one to place the Dhammasangani, in point of time, after the Nikāyas. The Kathāvatthu which is the fifth book of the Abhidhammapitaka is said to have been composed by Tissa Moggaliputta in the middle of the third century B. C. According to Mrs. Rhys Davids, Dhammasangani deals with the same topics as in the Nikāyas differing only in method of treatment. The Kathāvatthu raises new questions belonging to a later stage in the development of the faith. The Dhammasangani is therefore younger than the Nikāyas and older than the Kathāvatthu. If we date it half-way between the two, that is, during the first third of the fourth century B. C., we shall be on the safe side. But Mrs. Rhys Davids thinks that the Dhammasangani should be dated rather at the middle than at the end of the fourth century or even earlier.

The book opens with an introductory chapter which serves the purpose of a table of contents and which falls into two sub-divisions: (1) the sections referring to Abhidhamma and (2) those referring to Suttanta. The total number of these sections amounts to about 1599 and treats of various points of psychological interest.

The book is divided into three main divisions. The first part deals with the subject of consciousness in its good, bad and intermediate states or conditions.

The main eight types of thought relating to sensuous universe (*Kāmāvacara mahācittam*) are the first things considered here. It lays down that whenever a good thought relating to

sensuous universe arises, it is accompanied by pleasure, taste, touch and is then followed by contact (*phasso*), feeling (*Vedanā*), perception (*Saññā*), volition (*cetanā*), thought (*cittam*) and in this way come other things which include also the right views (*Sammāditthi*) and other methods of the noble path, the various *balas* (or sources of strength), e.g., *Saddhā* (faith), *Viriya* (energy) etc. Then follows an exposition of *phasso* (contact), *vedanā* (feelings) and so on. In the explanation and exposition a strict commentarial method has been adopted giving out fully the significance of each word.

The first part ends with the simple enumeration and the occasion for the rise of *Sampajaññam* (intelligence), *Samatho* (quiet), *Paggāho* (grasp) and *Avikkhepo* (balance).

The second deals with the material form (*rupakandam*) and is viewed from various aspects numbering eleven.

The second chapter on *Sangahavāram* or the constituents of the first type of thought deals with the four *Khandas*, the two *āyatanas*, two *Dhātus*, the three *āhāras* (nutrients), the fivefold *Jhānas* (as distinguished from the four *Jhānas*), the fivefold path, the seven *balas* (as distinguished from the ten *balas* in later books) the three *hetus* (as distinguished from one as we find in the *Nettipakaraṇa*) the *manāyatanas* (sphere of ideation), the *manoviññānadhātu* (element of intellection). The four *Khandas* are separately dealt with. In the enumeration of the *Sankhārakkhandho* about 50 states beginning with *phasso* (contact) and ending with *avikkhepo* (balance) have been mentioned. The enumeration and arrangement of this list differ from those given in the first chapter dealing with the *Kusaladhamma*. The second enumeration omits the *Kāyapasaddhi* and *cittapassaddhi*.

The two *āyatanas* are the *manāyatana* and *Dhammāyatanaṃ*, the sphere of mind and that of mental states.

There are two *Dhātus* or elements, *Manoviññāna-dhātu* (Intellection) and *Dhamma* (condition) *dhātu*. The *Dhamma Dhātu* includes the *Vedanākhandha*, *Saññākhandha* and *Sankhārakhandha*.



The three *Abhāras* (nutriments) are contact, volition and consciousness. Then comes the *Pañcangikadhamma*, the five-fold *Jhāna* which includes the *Vitakka* and *Vicāra* (applied and sustained thought) joy, happiness and concentration of mind.

Then it deals with the fivefold path namely the right views, the right intention, right exertion, right intellection and right concentration.

Then the seven potentialities are discussed : namely faith, energy, recollection, concentration, insight, consciousness and the fear of blame.

Then the three *hetus* or moral roots are discussed : absence of avarice, hatred and delusion. Then contact, sensation and perception are treated.

Then come the other topics, e.g., *vedanā-khandha*, *saññā-khandha*, *sankhāra-khandha* and *viññāna-khandha*—all these include the *Dhamma* and the *Khandha*.

The *Indriyas* (senses) are the following : *saddhā* (faith), *virīya* (energy), *sati* (intellection), *saṃādhi* (meditation), *paññā* (wisdom), *Manindriya* (mind) *Somanassindriya* (delight) and *Jivitindriya* (vigour).

The *sankhāra-khandha* includes *phassa* (contact), *cetanā* (thinking) *vitakka* and *vicāra* (applied and sustained thought), *ekaggatā* (concentration), *saddhā* (faith), energy, recollection, vigour, right determination, exertion, meditation, potentiality of faith, energy, concentration, fear of blame and sin, absence of avarice, of hatred, of covetousness, of malice, calmness of mind and body, etc. The third is subdivided into chapters which analyse everything into groups or pairs. The method adopted here is merely by questioning and answering the main points.

The *Dhammasangani* also discusses the four modes of progress and four objects of thought. It also deals with objects of meditation (*atthakasinam*). Then it discusses about forms as infinite and as beautiful and ugly.

The four *Jhānas* or the sublime abodes may be developed in sixteen ways. Then comes the sphere of infinite intellect,

the sphere of nothingness and the sphere where there is neither perception nor non-perception. Then comes the subject of the *kāmāvacarakusalā* and *rupāvararakusalā* and *lokuttara citta*. Then come the twelve *akusala citta*s, *manadhātu* having *Kusalavipākā*, (mind as a result of meritorious work) *Manoviññāna dhātu* (consciousness associated with joy as a result of meritorious deed) consciousness associated with *upekkhā*.

Then come *Attha Mahāvipākā*, *rupāvacara*, *arupāvacara vipākā*, *suddhika-patipadā* (path leading to purity) *suddhika saññatam* (four modes of progress taken in connection with the notion of emptiness).

Then come the 19 conceptions, and the modes of progress taken in connection with the dominant influence of desire. Then are discussed the following topics:—

1. The *Pathamo maggo vipāko*—the result of the first path.
2. The *lokuttara vipāka*, the result of *lokuttara citta*.
3. *Akusala vipāka avyākata*, the result of demerit not falling under the category of *kusala* and *akusala*.

*Kāmāvacara Kiriya*—action in the sensuous world and *rupāvacara kiriya* (action in the world of form), *arupāvacara kiriya* (action in the world of formlessness).

After the conclusion of the subjects of *kusala* and *akusala* the *avyākata* (which is neither *kusala* nor *akusala*) is treated in the *Dhammasangani*.

Next follows, the portion dealing with the form which is created through some cause, the collection of forms in two, in groups of three, four, five, six, seven, eight, nine, ten and eleven.

In this way the forms are divided. Then come the three *kusala hetu*s, the three *akusala hetu*s and the three *avyākata hetu*s.

The follow the mental impurities, *lobha* (avarice), hatred, pride, false belief, doubt, dullness, restlessness, shamelessness and disregard of blame and sin.



The latter portion of the *Dhammasangani* is a summary of what has been told in the previous portion. The book is full of repetitions and is a crude attempt at explaining certain terms of Buddhist psychology by supplying synonyms for them but not the detailed explanations. It is free from metaphor of simile.

The topics set forth in the table of contents have been treated in the body of the book. It is undoubtedly one of the most important books of the *Abhidhammapitaka*. There are passages which can be traced in the *Puggala Paññatti*, *Sāmaññaphala Suttanta* of the *Dighanikāya* and in the *Milinda Pañho*. A detailed explanation of the important topics treated in the book is given in the *Visuddhimagga*.

Buddhaghosa has written a commentary on the *Dhammasangani* known as the *Atthasālini* edited by E. Muller of Pāli Text Society. A translation of this work has been brought out by Mr. Maung Tin, M.A. and revised by Mrs. Rhys Davids. It is widely studied by students of Buddhism. The cardinal doctrines of the Buddhist philosophy are explained in this work. It simply gives the meaning of the terms that occur in the *Dhammasangani*. In some places word for word explanations have been given which seem to be tedious but which are undoubtedly useful to the students of Buddhism.

Mr. Maung Tin speaks of two Burmese translations of the *Atthasālini*, namely old *Nissaya* (Mss. Bernard Free Library, Rangoon) by Ariyalankāra of the earlier part of the 19th century, and the new *Nissaya* printed in Kemmendine, Rangoon 1905 by Pyi Sadaw of the middle of the 19th century. In some places the translator has given us word for word vocabularies but on the whole the translation will be useful in reading the text. In the Bernard Free Library, Rangoon, there are original manuscripts of the *Atthasālini*. The *Atthasālini* contains some historical and geographical information besides some explanations of certain technical terms of the Buddhist Psychology. Buddhaghosa in the introductory verses laid down that after he had already dealt with some subjects

in his previous composition, the *Visuddhimagga*, he had only to supplement it by way of writing a commentary on the *Dhammasangani*. This commentary which is highly valued in Burma and Ceylon has been commented on and elucidated by many scholars. But though the *Atthasālini* aims to be an exposition of the *Dhammasangani*, yet there is some anomaly in the contents and arrangements of the two books. There are some chapters of the text which the commentary omits and others which it adds independently of the text itself. Further, there are some chapters which are named otherwise in the commentary. Unlike the *Dhammasangani*, the chapters in the *Atthasālini* are clearly marked so that the treatment is more scientific than that of the former. Buddhaghosa, at the outset gives an introductory chapter. In this, he deals with various questions both literary and philosophical. His dissertation on literary subjects helps us to a great extent in fixing a chronological place of the texts of the *Suttas*, *Vinaya* and *Abhidhamma*. He says that the commentary on the *Abhidhamma* was sung in the 1st council and was rehearsed in the succeeding councils. Mahinda brought it to Ceylon and it was translated into Sinhalese. He defines *Abhidhamma* as one which excels all other *Dhammas* in qualities. The chief difference between *Suttanta* and *Abhidhamma* is that in the *Suttanta* the five aggregates are classified partially while in the *Abhidhamma* this classification has been done in three methods, namely the *Suttanta* classification, the *Abhidhamma* classification and Catechism. He shows that *Suttanta* classification is not complete and defective. He next deals with the *Abhidhamma* books themselves which are seven in number and records that the very nature of the *Kathāvatthu* makes its position untenable in the very classification itself for it dates from the incidents of the 3rd Council. But Buddhaghosa relying on the traditional number seven in the *Abhidhamma* class and showing the internal defects of *Mahādhammapadaya* or *Mahādhātukathā* as possible substitute for *Kathāvatthu*, holds that *Kathāvatthu* falls within *Abhidhamma* class particularly



because Tissa followed the contents and method of the Teacher who himself foresaw this book.

The author then gives a table of contents of each of the Seven Abhidhamma books after which he gives a history of the first Abhidhamma thought and compilation as emanating from the Buddha himself. To Sāriputta he attributes the origin of the number and order of the books. Buddhaghosa quotes many poetical passages as an introductory explanation of the Sutta, Vinaya, and Abhidhamma Pitakas.

He says that the Abhidhamma is intended for those only who think that there is "I", "this is mine" and who fail to understand that the ultimate self is merely a collection of things. The main purpose of Abhidhamma is, according to him, to lay a distinction between mind and matter and to train one in higher and metaphysical understanding.

The author then justifies the fact that the three pitakas are the words of Buddha himself, for those bhikkhus who are well practised in Vinaya arrive at the three kinds of knowledge while those who are well versed in the Suttas arrive at the six kinds of super knowledge and Bhikkhus well cultivated in Abhidhamma arrive at the four analyses. He then explains why each of the Nikāyas or Groups is so called. The first one is Digha, because it contains 34 long Suttas. The second one containing 152 Suttas is called Majjhima because they are of medium length. The Samyutta Nikāya contains seven thousand seven hundred and sixty-two Suttas. The Anguttara contains nine thousand five hundred and fifty-seven Suttas.

The Khuddaka is one which excludes the four Nikāyas, the Vinaya, the Abhidhamma and includes such books, as Khuddaka Pāṭha, Dhammapada, etc. Then follows an enumeration of the 9 Angas, the eighty-four thousand units of text. He then says that Abhidhamma is a Pitaka by Pitaka classification and holds it as a word of the Buddha. Abhidhammikas claim to be the best expositors of the Dhamma. But the Abhidhamma is a field for the Buddha and not of others for such discourses can only be taught by them.

The author quotes the Elder Tissabhuti who while seeking to trace the origin of the Abhidhamma at the place of the great enlightenment quoted Padesavihāra Sutta where the Buddha intimated all his qualities and possessions. He then recommends the introduction of the Abhidhamma to all its readers.

The author then compares the introductory portions both of the Sutta and the Abhidhamma. He says that unlike the Sutta which has one, the Abhidhamma has two introductions, the one dealing with the life and equipment of the Buddha and the other with the events just before the Dhammacakka-pavattana. The author then traces the history of Abhidhamma teaching in Ceylon. According to him Abhidhamma originated with faith and nurtured in the 550 Jātakas, was taught by the Buddha. It was exactly Buddha's words and was handed down by the unbroken line of teachers till the Third Council beginning with Sāriputta and followed by the long line of disciples.

### POET IQBAL ON BUDDHISM

The celebrated poet Sir Dr. Iqbal thus deplores the banishment of Buddhism from India:—

Qaum ne paigham-i-Gautam ki zara parwah na ki,  
Qadr pahchani na apne gauhar-i-yak dana ki.

*Translation:—*The nation did not care for the message of Gautam. It did not appreciate its own matchless pearl.

Ashkar us ne kiya jo zindagi ka raz tha,  
Hind ko lekan khiali fulsafa par naz tha.

*Translation:—*He revealed to the world the secret of life. But India prided in her imaginary philosophy.

Shama huq se jo munawar ho yeh wuh mehfal na thi,  
Barish-i-Rahmat hoi lekan zamin qabil na thi.



*Translation* :—Here was not the society which could be illumined by the lamp of truth. Blessings rained here but the land was not fit to receive them.

Ah shuder ke liye Hindustan gham khana hai,  
Dard-i-insani se is basti ka dil begana hai.

*Translation* :—Oh ! Hindustan is a home of woe for a Shudra. Human sympathy is alien to the heart of this habitation.

Barhaman sarshar hai ab tak maie pindar men,  
Shama-i-Gautam jal rahi hai mahfal-i-aghyar men.

*Translation* :—Brahman is inebriated even now with intoxication of the wine of vanity. Gautam's lamp is burning in the society of foreigners.—*Pandit Sheo Narain.*

## GLEANINGS

Y. M. B. A., COLOMBO.

*Head Quarters* :—The outstanding event of the year has been the payment of the balance sum of Rs. 35,000/- remaining from the total amount of the loan of Rs. 60,000/- raised in 1924, on our present Headquarters to enable its purchase. Two sums of Rs. 10,000/- and 15,000/- respectively had been paid in previous years. We were enabled to pay the last instalment with the aid of the Government grant of Rs. 30,000/- received in 1928 which was placed in fixed deposit until the loan matured at the end of 1929, and a further donation of Rs. 5,000/- from the "Sri Chandrasekara" Fund. It is a matter for great satisfaction that these spacious premises worth well over a lakh of Rupees are now free from debt and available for the furtherance of Buddhist activities and it is earnestly hoped that increasing use will be made of it by our members.

Whilst congratulating ourselves on this achievement it has however to be remembered that though the mortgage debt has been settled, there yet remains a sum of Rs. 13,649.02 payable to the "Press Fund." It is hoped that the members will make a united effort to collect this sum before the next annual meeting.

"*The Buddhist*":—We have much pleasure in announcing that Mr. Charles Dias has accepted the Editorship of the *Buddhist*, publication of which will soon be started again as a monthly Magazine. It is hoped also to issue this Magazine free of charge to Members.—(*Report of the General Secretary*).

#### RAVANA AS A BUDDHIST? AN ABSURDITY.

In the *Lankavatarnasutra* Ravana is represented as a disciple of the Buddha holding a philosophical discourse like a Plato or Aristotle. The respect shown him in the Buddhistic scriptures might be one of the reasons why his character has been depicted in such dark colours by the Brahmanic poets. Curiously, however, we find in the *Ramayana* by Krittivasa, certain anecdotes of his life, not to be found in the Sanskrit epic, which show him to be full of mercy for sinners evidently recalling the Buddhistic idea of compassion for suffering humanity. At the last hour of his life he is said to have given some advice to Rama and related events of his own life to illustrate their usefulness and truth. In the course of these he expressed his sentiments as follows:—

"I saw the great sufferings of sinners and my heart melted into pity for them. I determined within myself to remove their sorrows and returned to Lanka with a sad heart." And again, "When I saw with my own eyes what sinners suffered in hell, I thought within myself how I could devise some means by which heaven and its joys could be made accessible to all beings."

This sounds like a speech of the Buddha himself on the eve of his renunciation. Bengali *Ramayanas*, p. 124—by Danish Chandra Sen.



## INDIA AND KOREA.

From China, Buddhism naturally entered Korea. As early as 374 A.D. two monks A-tao and Shun-tao, both foreigners, were invited from North China to the capital of Koryo (modern Pien-yang). In 384 A.D. certain Matananda (a curious Indian name) was welcome by the court of the Paikchai (middle Korea) and was backed by a fresh batch of Indian and Chinese missionaries. Towards the middle of the 5th century Buddhist propaganda advanced to the south an ascetic called the "Black Foreigner" preached the doctrine of the Tri-ratna (triple gem), after having been famous by curing with his wonderful science a princess of the Silla kingdom which recognised Buddhism officially in 528.

## INDIA AND JAPAN.

The small country of Korea had the unique privilege of presenting to Japan one of its greatest civilising agencies continental Buddhism. Chinese learning had penetrated Japan as early as the 5th century A.D.; but it was Korea that made the first official presentation in 538 A.D. of a gilt statue of Buddha, some beautiful banners and sacred texts to the Japanese court, as a sign of homage and friendship. The accompanying message from Korea was also noble, declaring that "Buddha dharma the most excellent of all laws which brings immeasurable benefit to its believers. . . . had been accepted in all lands laying between India and Korea." (Greater India Society Bulletin No. 1, page 30, 31).

## CHAMPA CAMBODGE SIAM

Siam was also formally converted during the later period of Hindu expansion. Buddhism was introduced into Siam from Cambodia and like Cambodia it remained faithful to the Ceylonese or the southern Pali Buddhism. A splendid Buddha image, a rare specimen of Ceylon bronze-casting, has been discovered among the ruins of Champa. Mon. Cabaton, an authority on the history of these people affirm that until the

advent of the Portuguese navigator (16th century), Siam was completely within the cultural influence of India. (Greater India Society Bulletin No. 1, page 39).

## BHARHUT STUPA ✓

### AN APPEAL.

Bharhut was discovered by General Cunningham in November 1873 and excavations were carried out in 1874. It lies 6 miles to the North East of Unchehra, 9 miles south of Satna and is 120 miles from Allahabad towards Jubbulpore. Its ancient name is not definitely known—some say it was Bhaironpur, General Cunningham holds that it is the Walsewet mentioned in the legend of Bawari, the priest of Raja Prasenajit. Some modern writers call it Bardavati, probably after Bardaotis of Ptolmey's map.

In the Tibetan Dulva it is mentioned that a certain Sakya-Shampuk by name was turned out of Kapilvastu. The Sakya Muni gave some clippings of his hair, nails and teeth to him in an illusory manner. He established a kingdom in the Wagud country and built a Stupa over the holy relics. This became famous as the Shampuk Vihar.

The large inscription found on the Eastern Gate of the Stupa shows that the place was in the Sūgan kingdom—(Sugan Raje). Later on it was certainly included in the Gupta Empire, on the fall of which it is very likely that the provincial Governors became the independent masters. After this it is known that it was included in the empire of Harsha Vardhana of Kanauj. After Harsha the Baghels of Bandhogarh and the Chandels of Khajuraho, Mahoba and Kalinjar became supreme.

At the Stupa General Cunningham also discovered the remains of a medieval Vihara and amongst them a large and several small images of the Buddha. These can not be dated prior to 1000 A. D. This proves that the Hindus did not



injure Bharhut, it was the invasion of the Mohammadans only which ruined Bharhut too.

### THE STUPA.

The interior diameter of the Stupa was 88 feet  $4\frac{1}{2}$  inches, the terraced flooring was 10 feet 4 inches wide on the inner side of the railing showing that the edge of the Stupa was 67 feet  $8\frac{1}{2}$  inches in diameter. The bricks were  $12'' \times 12'' \times 3\frac{1}{2}''$ . The Great Stone Railing had four openings towards the four cardinal points. It was thus divided into four quadrants each consisting of 16 pillars joined by three cross bars and covered by a massive stone coping. From the left side of each entrance the railing was extended so as to cover the direct approach to the Stupa. With these four return railings of the entrance, the whole railing formed a gigantic Swastika.

The railing contained 80 pillars. On each side was an ornamental arch or Torana supported on two pillars. Only the eastern Torana has been found and it is a very highly sculptured one. The Gateway including the Pillars, Capitals and the Horizontal beams was certainly more than 20 feet high. The coping which crowned the circle of pillars was massive and most elaborately and minutely sculptured both inside and outside. In all it was 330 feet long. The pillars were monoliths 7 feet 1 inch high by 1 foot  $10\frac{1}{2}$  inches face and 1 foot  $2\frac{1}{2}$  inches side. The stone bars (rails) were 1 foot  $11\frac{3}{4}$  inches in length and 1 foot  $10\frac{1}{2}$  inches in breadth and 6 inches thick.

The sculptures on the Pillars, rails and the coping depict scenes from the Buddhist history and legend and fine lotus designs too elaborate to be dealt with in the small space available here. It may only be mentioned that among the sculptures are included, duly labeled Jatak scenes, full size images of Devatas, Yakshas and human beings, scenes from the life of Buddha and as they depict almost every aspect of the mode of living, they contribute a very important chapter to the history of the age.

In fact it is not necessary for me to dwell on the historical and religious importance of the place. It is too well known to every student of Indian history. One day Bharhut was most certainly an important centre of culture and learning. Its situation on the road from Patna to Ujjain, in the centre of the country and in close proximity of a magnificent hill added immensely to its importance and charm.

### THE PRESENT CONDITION

The place presents quite different an appearance now. Nothing of the ancient town is on the ground, there may be lots under it, even what little remained of the Stupa and the Great Railing has been removed to the Indian Museum Calcutta. The spot where the Stupa stood can only be located by the small mound and a few stray pieces of the railing lying scattered near it. Left to themselves even these meagre reminders of the great past will be lost for ever.

Considering its past greatness, importance and grandeur, it has been decided to make an effort to restore the site. It is proposed (1) to mark the actual Stupa site by a small brick wall ; (2) to set up a public park round the site ; (3) to set up a plain stone railing (with a few lotus design on each pillar if funds permit) where the old railing stood ; (4) to collect all available old sculptures, etc. and establish a small museum on the spot ; and (5) to erect a small rest house there. An opening has been cut in the old tank under the hill and this should also be filled up.

The Nagod State authorities have been approached and they have been pleased to permit the starting of the works and have also assured us of their guidance and support. Now it is for the people in general and students and scholars of history and Buddhists in particulars to come forward and help in restoring this important place. At the outset it is proposed to erect the wall to mark the actual stupa and to set up the railing to mark the old railing and to make a barbed wire fencing round the park. These works cannot be completed



in under Rs. 5,000. The museum, rest house and tank will be taken up afterwards.

It is hoped the attention of the Buddhist world will be drawn towards this important work by this note. The Restoration of a ruined Stupa is more important and pious a deed than even the erection of a new one and it is hoped donations will now pour in from all sides so that it will be possible to start work immediately.

Donations and all correspondence should be addressed to—

SHARDA PRASAD,  
Secretary,  
Bharhut Restoration Committee,  
Satna, G. I. P. Ry.

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#### LETTERS TO THE SECRETARY M.B.S.

#### PROFESSOR ROERICH'S KEEN INTEREST IN THE M. B. S. WORK.

January 17, 1930.

My dear Mr. Siriwardhana,

I was indeed glad to receive your letter of December 18th 1929. I was recently elected as honorary president of the American Maha Bodhi Society, which office I accepted. I am sure this news will give you joy.

I am sending you herewith several photographs of my paintings, which you may use at your discretion. I am also sending an article from my book "Shambala" entitled "Son of the King" which you may use complete or in part.

I shall take into consideration your thought about frescoes in Vihara at Sarnath and shall try my best to give you a sketch from which some Hindu artists might decorate the blessed Chapel.

With best greetings and good wishes for success in your noble work, I am

Sincerely yours

NICHOLAS ROERICH.

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ROYAL SOCIETY OF TROPICAL MEDICINE & HYGIENE.  
PATRICK MANSON HOUSE.

17th February, 1930.

Dear Sir,

No doubt you have seen the Leading Article and letter in *The Times* of Wednesday, December 18th, on the proposed memorial to Sir Patrick Manson to whom, directly or indirectly, we owe so much of the prosperity of our Empire.

So far nothing has been done to perpetuate the memory of this great man whose work is described in more detail in the enclosed reprint from *The Times*.

We trust we may have your help in establishing this memorial to the Father of Tropical Medicine.

Yours very truly,

Austen Chamberlain,

G. Carmichael Low,

*President.*

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#### A NEW CHINESE JOURNAL.

Pure Karma Buddhist Association,  
Shanghai, 19, Hart Road,

January 8, 1930.

Dear Sirs,

In order to link up China with foreign Buddhist communities, some friends of mine who are closely connected with the above Association and others deem it advisable to bring out an Anglo-Chinese magazine ; so that on the one hand, the



Buddhist movement here may be made known to other countries, while on the other, China may be kept informed as to the activities of foreign Buddhist societies. Pending a suitable man is willing to do this work, the editing of the English section has been entrusted to my care provisionally. As this is the first periodical of its kind published in China, we look upon the guidance and co-operation of all foreign Buddhists for the successful materialization of our scheme.

We shall be much obliged, if you will kindly grant us permission to reprint or translate into Chinese some of the articles published in your magazine. Special articles on the history or on the activities of your society will be highly appreciated. These will be translated into Chinese for publication in our magazine as well as in others. As both in and outside China, there are not few who are interested in other religions and who give out the wrong impression that Buddhism is only fitted for the superstitious orientals, the Western Buddhists, both laymen and Bhikkhus, can help us materially to disprove this erroneous statement by writing articles describing their personal experience with the rational teaching of Lord Buddha and giving the reasons why they prefer the Dharma to other creeds. We sincerely hope, through your co-operation, we shall be able to secure for publication writings of such a nature from the able pen of our Buddhist friends.

As neither my knowledge of Buddhism nor my linguistic attainment qualifies me for editorial work, I shall confine my efforts to translate easy texts from Chinese Buddhist literature and expect my Buddhist friends, foreigners as well as Chinese, to make up the gap by writing original articles expounding the profound teaching of Buddhism.

Our magazine will be issued quarterly and the first number is expected to be out in this April. Free copies will be sent to you in due course. Suggestions and advices from you will be highly appreciated. In return, we hope you will keep us informed as to the Buddhist news of your country

and favour us from time to time the publications issued by your society.

Expecting you will keep us informed as to the Buddhist news of your country and favour us from time to time the publications issued by your society.

I remain,

Yours fraternally,

Wong Mow Lam,

Editor: "The Chinese Buddhist."

(We are happy to see our Chinese brothers are getting up a Journal which is an essential weapon in propagating the Dhamma ; and we wish them all success. We have not the slightest objection to their making use of articles in our Journal provided of course they will state the source from which articles are reproduced. Ed.).

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### EDITORIAL ANNOUNCEMENT

THERE WILL BE NO ISSUE OF THE MAHA-BODHI FOR THE MONTH OF MAY. THE BUDDHA-DAY ISSUE WILL INCLUDE BOTH MAY AND JUNE NUMBERS AND WILL BE ISSUED BY THE END OF MAY.

OBTAIN A COPY

OF THE BUDDHA DAY NUMBER (RE. 1/- INCLUDING POSTAGE)



## NOTES AND NEWS

### THE BUDDHIST ANNIVERSARY.

The 2519th Anniversary of the Attainment of Buddha-hood by Prince Siddhartha Gautama at Buddha-Gaya, with which are connected his birth and the passing away, will be celebrated on the 11th of May by the whole Buddhist world. The universal outlook of the Buddha Dhamma is now a recognised fact, and it forms a vital factor in the progress of the human civilization and culture. It is not a day of feasts, but a day of deep meditation and strong resolution to be good and to do good. We hope that the Buddhists in every centre will observe the day befitting the Teacher and His Dhamma. May the world be blessed with the unutterable spiritual Joy of the Buddha Day.

MEMBERS OF THE MAHA-BODHI SOCIETY AND  
THE MANAGEMENT OF THE *MAHA-BODHI* SEND THEIR  
HEARTY GREETINGS TO ALL.

\* \* \*

#### AMERICAN MAHA BODHI SOCIETY.

The election of Professor Nicholas Rorich, the Master-painter, Philosopher and Author—as the honorary president of the American branch of the M. B. S. comes as a Wesak announcement, and we rejoice in it. We heartily congratulate our branch association upon this event which marks an important step in the development of the Maha-Bodhi Society. We are glad to announce that our revered Professor has sent us some beautiful paintings and an inspiring message to be published in our forthcoming special issue.

\* \* \*

#### ANNUAL GENERAL MEETING.

The Secretary, M. B. S. informs us that the 39th annual general meeting of our Society will be held during the first week of May. A proper notice with agenda will be issued in due time.

\* \* \*

DALADA MALIGAWA.

*(Temple of Tooth Relic)*

It appears from the Ceylon papers that the Government of Ceylon is moving to introduce rules to control the exhibition of the Sacred Tooth Relic. This means handing over the rights and privileges of the lawful custodians of the Relic to the Police Department. The action of the Government is in direct contravention of the Treaty entered into between the Sinhalese and the English in 1815. The Anagarika Dharmapala has issued an appeal to the Buddhists to oppose the legislation. We join him in requesting the whole Buddhist world to take united action in order to preserve their rights.

\*             \*             \*

## OUR DISTINGUISHED GUEST

The work of the British Maha Bodhi Society is being made the more efficient by the presence at its Headquarters of a distinguished Buddhist whose unostentatious services to the cause of Buddhism in Europe has earned for him a name unique in the annals of Buddhist missionary activity. Mr. J. F. McKechnie, the Bhikkhu Silacara, has taken up his residence at the Headquarters of the Buddhist Mission in London. For several years past, he has had to live at seaside resorts, in comparative isolation from his Buddhist brethren, a step necessitated by physical infirmities brought about by his unsparing application to the study of the Dhamma, while living in accordance with the rules governing the life of a bhikkhu. His matchless comprehension of the Buddha Dhamma, no less than his ability to convey in its correct form the philosophy of life found in Buddhism, has placed him well above the highest standard yet attained by European exponents of Buddhism. At a time when the Buddha Dhamma is being interpreted by so-called Buddhists them-



selves to suit individual whims and fancies, the importance of a true guide like Mr. McKechnie cannot be exaggerated. The news of his decision to reside at the Buddhist Mission House, which enables him to help forward the work of the Buddhist Mission in England, will be received with feelings of pleasure and thankfulness by not only the members of the British Maha Bodhi Society but also those Buddhists of Asia who are contributing to the sustenance of the Buddhist movement in England. We extend to our distinguished guest and co-worker a hearty welcome.—*"British Buddhist."*

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#### AN ITALIAN BUDDHIST

During the last two months we have had the pleasure of the company at our Headquarters of Signor Guido Longhino, of Padova, Italy, who had come here to make a closer and more accurate acquaintance with Buddhism than is possible in his own priest-ridden country. He made good use of his time among us by studying the language of our religion, Pali, under the reverend Pandits who bless us with their continued presence here, and in the short time at his disposal made good progress in his studies. His eager and animated personality had a pleasantly enlivening effect upon our little circle; and we hope that he may soon find the time and opportunity to return to London to continue those studies to the profit of himself and those of his countrymen who may be willing later on to receive the message of the Buddha from his lips. A party of his fellow Buddhists from our Headquarters saw him off at Victoria on the night of the 28th of January, to wish him *bon voyage* and *à reviderci*, safe return! He took with him our fraternal greetings to Professor de Lorenzo, of Naples, who first turned his eyes in the Buddha's direction, and has long been one of the staunchest of Buddhists among the sons of Italy.—*"British Buddhist."*

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## CROYDON BUDDHIST GROUP

As a direct outcome of the public meeting held at Croydon, on the 20th of November last, under the auspices of the British Maha Bodhi Society, a "Group for the Study of Buddhism" has been formed at Croydon. Mr. M. Deshumbert, the organiser and Secretary of the Group, reports that the idea of a study group has the approval and active support of a number of residents of Croydon. At the inaugural meeting held on the 19th January last, Mr. Devapriya Walisinha represented the British Maha Bodhi Society. It was decided to hold fortnightly meetings on the 1st and 3rd of each month at 3 p.m., at Ruskin House, Wellesley Road, Croydon. Information regarding these meetings and subjects for study and discussion may be obtained from Mr. M. Deshumbert, 4, Dunheved Road West, Thornton Heath, Surrey.—*"British Buddhist."*

## FINANCIAL

## MULAGANDHA KUTI VIHARA FUND.

Previously acknowledged Rs. 59,203-2-1. U Mg Gyi, retired chief clerk. Kyaukse, Rs. 6/-; D. W. Attygalle, F. M. S. (Collection). Rs. 10/-; S. N. Barua, Delhi, Rs. 5/-; Dayaram Barua, Delhi, Rs. 5/-; collected by Babu Gajendra Lal Chowdhury, station master, Langolkot, :—mother of Babu Gajendra Lal Chowdhury, -/8/-; Babu Gajendra Lal Chowdhury, -/8/-; wife of Gajendra Lal Chowdhury, -/8/-; Sugata Prasad Chowdhury, -/4/-; Surama, -/4/-; Pravabati, -/4/-; Lilabati, -/4/-; Josobanta, -/4/-; Devaprasad, -/4/-; Pravankar, -/4/-. Total Rs. 3/4. Grand Total, Rs. 59,232-6-1.



## MAHA-BODHI JOURNAL.

*Statement of Receipts and Expenditure for the month of  
February, 1930.*

RECEIPTS.		EXPENSES.	
	Rs. as. p.		Rs. as. p.
Subscription ...	179 9 1	Stamp (Feb. & March) ...	38 1 0
		Printing bill ...	115 10 0
		Cooli etc. (Feb. & March)	0 15 0
	<hr/> 179 9 1 <hr/>		<hr/> 154 10 0 <hr/>

## MAHA-BODHI SOCIETY.

*Statement of Receipts and Expenditure for the month of  
February, 1930.*

RECEIPTS.		EXPENSES.	
	Rs. as. p.		Rs. as. p.
Rent from meetings ...	50 0 0	Postage ...	14 12 0
Donation to Society ...	14 8 0	Charity :	
House-rent for Dec. 1929	110 0 0	2 Poor women ...	2 0 0
Interest from N. C. Mallik		Buddhadeva Sevasram	7 8 0
for Jan. 1930 ...	208 5 6	Rev. U. K. Saranankara	10 0 0
Interest from Abdulguny		Wimalananda a/c	
for Dec. 1929 ...	250 0 0	Tuition fee & Misc ...	21 10 0
		Electric Supply Corp. ...	16 10 0
		Telephone rental ...	13 12 10
		Miscellaneous ...	13 7 3
		Salary & allowance	
		Calcutta ...	167 13 6
		Sarnath ...	59 0 0
		Gaya ...	27 0 0
		Debi Sing's pension	12 0 0
		Publication fund ...	37 5 6
		Printing & Stationary ...	54 11 0
		Food a/c Calcutta ...	114 2 9
		Bolpur a/c Books ...	1 6 0
		Medicine ...	1 5 0
	<hr/> 632 13 6 <hr/>		<hr/> 574 7 10 <hr/>

## BOOK REVIEW

## ZEN.

*"Zen" a Buddhistic magazine of Self-realisation edited by Mr. Dwight Goddard and published from Thetford, Vermont. U. S. A. Subscription 2 dollars per year.*

The purpose of bringing out this little magazine of 16 pages, as appears on its back cover is altruistic, to disseminate truth that we think will help the American people to more restraint, more wisdom and more contentment. The aim is high and laudable. We beg to offer our hearty congratulation to the learned author on this endeavour.

The present number briefly but lucidly deals with (1) Lord Buddha's golden path to Self-realisation (2) Words of the Buddha (3) Self-realisation and (4) Bergson's defence of intuition. All the four topics are attractively written and each is worth reading over several times and deeply thinking over.

In writing upon Lord Buddha's Golden path the magazine under review rightly accentuates that it consists of eight steps or eight stages viz 1. To cherish right ideas from which have sprung the four noble truths or laws which pervade the plane of existence—and upon which Lord Buddha has laid the foundation of his Ethics-psychic—system of rational religion and they are these :—

(a) the fact of suffering, (b) the cause of suffering, (c) the end of suffering, (d) the best way of controlling desire or Trishna or longing for the world and the flesh. 2. The second stage is right resolution. 3. The third stage is right speech. 4. Right behaviour. 5. Right vocation. 6. Right effort. 7. Right meditation. 8. Right concentration.

The explanation following upon the above enumeration has been so illuminatingly written that it is worth while quoting in extenso. "There is to be observed in this golden path a constant advance from present attainment through resolution and outward carefulness in speech behaviour and vocation, and then by cherishing inner ideals of effort and thoughtfulness, to



a final concentration of spirit on the highest and the best. While in a sense the final stage is of the most importance and will take the most earnest effort attention and patience it cannot be attained without just as faithful attention to the earlier stages of outward behaviour and inner ideals. It is in these final two stages however where the varying philosophies and institutions have their origin. From right mindfulness and right concentration spring very surprising emotional spiritual reactions of insight and enlightenment all of which tend towards an unshakable conviction of mind, a blissful peace and humble equanimity to explain which and to make use of which is the reason for the wide variations among the sects and the teachings of the Sutras. It is not in these variations that lies the secret of Buddhism but in the experience of Enlightenment itself, i.e. the reward of faithfully following the golden path to its end. The real essence of Buddhism is the experience of enlightenment that inevitably follows the earnest following of the Golden path."

Zen ("a Chinese term derived from Sanskrit word Dhyana or as we venture to suggest Sadhana, whole hearted devotion, or gyana, knowledge perfected by the systematised practices of the Buddhistic Yoga as prescribed in the Abhidharma to elucidate which an efficient teacher or adept is necessary") is the culminating stage and from its faithful practice will surely follow "self-realisation within one's deepest nature of highest Truth."

We echo the sentiments of the learned author and offer him high praise for his noble self-sacrificing endeavour in the case of spreading the Light of Buddhism among the enlightened Americans who in view of the power of their purse and moral suasion over England are we believe to achieve great things in the shape of giving an uplift to down-trodden humanity. In conclusion we wish the new Journal every success.

S. C. M.







By A. C. G. S. Amamashona.

Eni Enidimashile, Corva Vireka, and  
The Head-Quarters of the Maba-Bantu Society.

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# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

अथ भिक्षुवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अथाय  
इताय सुखाय देवननुस्मानं । देसिथ भिक्षुवे धम्मं आदि कल्लार्थं मज्झे कल्लार्थ  
परिवोसान कल्लार्थं सार्थं सव्यञ्जनं केवलपरिपुच्चं परिसुद्धं ब्रह्मचरियं पकासेय ।

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*—MAHAVAGGA, VINAYA PITAKA.

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## THE MESSAGE OF THE ANAGARIKA DHARMAPALA

FOUNDER-PRESIDENT OF THE PARENT MAHA BODHI SOCIETY  
OF CEYLON.

It is with a feeling of sincere delight that I am sending this message to my Buddhist brethren through the *Maha Bodhi*, which has served the holy cause for 38 years. When I founded the Maha Bodhi Society on the 17th of May 1891 with the late illustrious Mahā Nāyaka Sumangala, Principal of the Vidyodaya College, as its President, little did I anticipate that the tiny seed would grow into a healthy tree ; and the inspiration to rescue the hallowed site at Buddhagaya came to me on the 22nd of January 1891, when I knelt before the Vajrāsana under the shade of the sacred Bodhi Tree where the Prince Siddhartha won supreme enlightenment on the full-moon day of Vesākha 2519 years ago. On that memorable afternoon I



surrendered my life to the Blessed Tathāgata, and unto this day I have served the holy cause with persevering energy. The little journal became the vehicle of communication between myself and the civilized world. A copy of the first issue of the journal which somehow fell into the hands of the late Dr. John Henry Barrows, Chairman of the Congress of Religions held in connection with the Chicago World's Fair, brought me a friendly letter with the request that I should join the Advisory Board, and in June 1893 came the invitation from him that I should attend the Congress of Religions. At the expense of the executive committee I was able to go and take part in the proceedings thereof. The Committee was so pleased with my visit that they provided me with facilities to return to Colombo *via* Honolulu. On the 18th October the steamer *Oceanic* anchored in the harbour of Honolulu, and there came on board a party of ladies and gentlemen to greet me. I made no inquiries as to their names, but there was one lady in the party who did not forget me, and that was the future patron of the Maha Bodhi Society, Mrs. Mary Elizabeth Foster, who was prompted by some kind of spiritual impulse to help me to carry on the work for whose consummation I had surrendered my life ; and this noble lady since September 1902 had been a *kalpa rukṣha* to me. When I lost my beloved father in January 1906, I wrote to her of the great loss I had sustained as he had been my best supporter since the day I left home to take up the life of renunciation in October 1885. The reply I received from Mrs. Foster was that she would help me to carry on the work and that she would be a foster parent to me.

In 1895 February the Mahant's men persecuted the Bhikkhus at Buddhagaya and forcibly carried away the beautiful Image of the Buddha from the altar whereon it was placed. The advisers of the Maha Bodhi Society directed to take legal proceedings against the men, and the famous Buddhagaya case was the result. The Burmese rest house at Buddhagaya which was in occupation by Bhikkhus for 17 years had to be

vacated in February 1910, and the Saivite mahant took possession thereof. Fortunately we were able to erect the Maha Bodhi Dharmasala for the use of Buddhist pilgrims ; it is being used since 1904. Had the Maha Bodhi Society not built it, today there would have been no place at the hallowed spot for the Buddhists to stay. The Saivite mahant would have got possession of the great Temple but for the timely advent of the Bhikkhus in 1891. The Hallowed site should not be allowed to remain in the hands of aliens. It is one of the four holy Shrines consecrated by the Blessed One, and it is fair and just that Bhikkhus should be its custodians, and the Buddhists of Asia should claim the sacred site and be in possession of it just as the Christians are in possession of the holy sepulchre in Jerusalem. The Hindus who are Saivites have Benares, and the Vaishnavas have the Vishnupad at Gaya. Bhikkhus of all countries should be present to officiate at the holy shrine which is now absolutely neglected.

At Sarnath, Benares, we are building a beautiful Temple, and we have spent so far Rs. 83,000, and the completion of the main tower would cost another Rs. 20,000. This sum has to be raised to complete the main tower without which the dominating majesty of the picturesque vihara would be lost. We appeal to the Rajas and Maharajas and wealthy Hindu leaders to contribute this amount to complete the sacred fane. The illustrious lady Mrs. Foster has contributed over Rs. 30,000 to the building fund, and Mr. Hiralal Amritlal of Bombay has sent a donation of Rs. 5,000. May the wealthy Hindu gentlemen follow Mr. Hiralal's noble example. We hope the Maharajahs of Baroda, Mysore, Kashmir would each contribute generously to perpetuate their name.

In 1926, July, with the help of Mrs. Mary Foster, I started the London Buddhist Mission, which is being maintained jointly by both. She sends monthly £61-10 and I contribute monthly £65. The three learned Bhikkhus are in occupation of the Mission House No. 41, Gloucester Road, Regent Park, London N.W. 1. To keep the Mission going we require £120 monthly.



To build a Buddhist Temple there we require £10,000. Our duty is to give the Dhamma to the British people, for I am convinced that by the power of the Dhamma they would see the un wisdom of enslaving nations to satisfy their ambitions. The compassionate Doctrine will modify the cruel nature of British imperialists. The Moslems are building a big mosque in a busy part of London at very high cost. It is time that Buddhists of Asia should give the Dhamma to the people of Europe and America.

Buddhism is for the scientifically cultured. The discoveries of modern science are a help to understand the sublime Dhamma. The mediæval theology of ecclesiastical fossils may have satisfied the half civilized consciousness of pre-scientific Europe and the paganized tribes of Europe of a barbarous age. Today, the cultured races of Europe require a scientific psychology showing the greatness of the human consciousness. The sublime Doctrine of the Lord Buddha is a perfect science based on transcendental Wisdom. This Dhamma should be given freely to the European races.

I have worked hard sacrificing worldly ambitions to preach the Dhamma. To Mrs. Mary Foster and to my late father my thanks are due for their generous benefactions. Mrs. Foster's benefactions amount to several lacs of rupees. She has been called "the queen of the empire of righteousness" and her benefactions have won the praise of Mr. G. R. S. Mead, who said at a London meeting of the M. B. S. that "it is a romance of unparalleled generosity."

The Maha Bodhi Society has a splendid future in European countries and it is the only international Buddhist society which has kept the torch of Enlightenment burning for the last 39 years. In another 11 years the society shall celebrate its jubilee and in another 27 years the first half of the five thousand years will expire. Then will come the glorious period of Buddhist activity in Europe and America.

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THE ANAGARIKA DHARMAPALA.  
This month he finishes 45 years of active missionary work.  
(Photo taken a few days back after his serious illness  
shows him in an invalid chair).





*(Portrait by Sviatoslav Roerich)*

PROFESSOR NICHOLAS ROERICH  
Hon. President of the American Maha Bodhi Society.

## MESSAGE FROM NICHOLAS ROERICH, HONORARY PRESIDENT OF THE MAHA-BODHI SOCIETY OF AMERICA

*On this great day, so many remarkable and beautiful texts are coming to one's memory. With reverence we can imagine how many people pay their respects this day to the great conception of Lord Buddha.*

*And after thousands of volumes dedicated to this uplifting cause once more we see how simple is the truth, so simple that it may be inscribed upon the palm of a hand. Love, labor, self-perfection, and incessant noble action are the evoking call of the Great Lion.*

*The Pali Suttras contain many splendid definitions of Lord Buddha, who indicates the blessed Golden Path. He is the Leader of the caravan, the Founder, the Teacher, the Incomparable Trainer of men. He is the Lord of the Wheel of Benevolent Law. He is the Lion of the law. He is a wondrous doctor; the venerable Gotama is a ploughman; his field is immortality.*

*"He is the Light of the world. He is the Liberator."*

*(So speaks the Bodhicharyavatara and Sutta Nipata).*

*When an unworthy member deserted the teachings, he wisely said, "Now is the grain divided from the chaff" and incessantly he ploughed the field of the human spirit.*

*In the name of glorious creative labor we send our reverence to this Great Day.*

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## MESSAGE OF BUDDHA

BY T. L. VASVANI

The message of the Buddha, as I understand it, is not an *ism* but an attitude,—not a creed but a view-point. Speculative systems were built up after Buddha passed away. But the Buddha himself offered the people not a speculative system but his own life-experiences. His whole being vibrated in sympathy with the people. He saw them suffer and wander in the dark. He called himself a "physician of the soul." He claimed to have "attained to the Immortal." And he moved from town to town, from village to village with a message of the Light. "O the benighted! should ye not search for a torch?"

"Know thyself,"—was the teaching of Solon and Socrates. "Conquer thyself,"—was the teaching of the Buddha. The self-conqueror is mightier than the world-conqueror. So we read in one of his 'Sayings':—"One may vanquish a thousand foes in war, but he who conquers himself is the greatest victor."

Buddha's message of the Brotherhood of Humanity, of Love for all beings, of purity, self-restraint and peace became a Liberator of Asia and sent her out on a world-mission. Buddha's message initiated a new Renaissance in India, China and Japan, in Syria and Central Asia. India under Buddha's leadership became a bearer to the nations of a Religion of Humanity.

In modern era, Buddha's message has inspired thinkers and sages like Schopenhauer, Comte, and Emerson.

Precious to me more than words may tell is the message of the Buddha as a witness to a new Civilisation of *Ahimsa*,—the hope of a broken, bleeding humanity.

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## A WESAK MESSAGE

*(The following message was sent to us by Mrs. C. A. Hewavitarne. It was composed by the late Dr. Hewavitarne while on board the S.S. "Osterley" in May, 1922. We thank Mrs. Hewavitarne for sending it for our journal).*

The lucent orb that circles round the earth,  
Waxes, wanes and ever perturbs the sea  
And to the watchful toilers of the deep  
A friendly portent shows of ebb and flow ;  
And to the ploughman with his knotted hands  
Recurrent brings the days of rest, and ease,  
When, he with wife and son his off'ring makes  
Of flow'rs and fragrant lights before the shrine  
That dignifies the homely countryside,  
And fills his simple mind with ardent zeal.  
But once a year the full moon marks the day  
Of universal joy and calm and peace,  
When every worker ceases from his toil,  
And clad in white, with heart of pure intent,  
Forsakes his worldly thoughts and restless cares  
That mar the tranquil mind at other times,  
To consecrate the day with humble brow  
In deep devotion of the Sacred Being  
Who for the love of us proclaimed the truth  
That leads from changing woe to changeless bliss  
Rejoice ye worlds let sufferers all rejoice  
For on this Holy Day was born our Lord  
Adored by men and gods world's Counterpoise,  
Expounder of the Way, and of the Word.

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## BUDDHA-MAS

By J. F. McKECHNIE (BHIKKHU SILACARA)

Christians have their Christmas, their day for the celebration of the birth of the founder of their religion, which they call Christmas, so why should not Buddhists also celebrate the birth of their leader on the day on which he was born, and call it by a similar name, Buddhamas, the mass or sacred day of the Buddha? And truly it is a sacred day to every one who thinks for a moment of its significance. For on this day twenty-five hundred years ago was born one who came of a long line of similar message-bearers, to bring to men the same message these his predecessors had brought before him. There in the Lumbini Garden, all among the flowering trees was born the babe of royal Maya who was to give sight to the spiritually blind, and make the spiritually deaf to hear the throbbing drum of deathlessness, the good news of a way that led beyond all death and all life, to what lies beyond all lives and deaths, the ever-blest Nibbana. Never while the world lasts will that good news ever be wholly lost to it; for if it were, what would happen to the world? The presence of a Buddha in the world (in his Message) is the only thing that assures to the world that it will not go wholly down to spiritual destruction and death. But while that Personage and his Gospel are remembered in some minds and hearts however few, somewhere on the earth, so long the seed of good remains on earth, and goodness is assured against perishing from the earth.

But any message to men must come through a man; to be effective must come through a man. It is of no use sending gods to men any more, with messages or gospels. Men do not believe them; men doubt them, and all they say. They ask for their credentials, and receiving none that are

satisfactory, reject them and their messages along with them. What men wish is to be told by a man what man can do, for then they know that they also may do it if they try hard enough. What men wish is also to see before them one who himself has done what he tells other men to try to do. And this they find in him who was born on our Buddha-mas day. For he was a man, not a god, not a deva ; but a man of the same human blood as all men his brothers, born of a woman as all men are born of women, his births as natural as all men's birth. But, what a man he was ! For he was a man who through many and many a birth had gained powers of spirit, and qualities of character, and breadth of heart, and depth of understanding, such as made him far more than we common men are. Yet, and this is his good news, not far more than we also may become, if we follow the same road that he trod. Yet we are not asked to follow the very same hard road as he, the road by which a man becomes a Perfect Buddha, a *pioneer* upon the road to perfection. We are asked only to follow in the road he has prepared for us by walking ahead of us and showing it to us. After he has thus showed it to us, then all we have to do is to follow it. And we know that we, men as we are, not gods, can follow that road to its high end, just because he, a man, not a god, already before us has trodden that road to its high end. He the Great Man, the Man of Men, had to find that road for himself. We common men are not required to find that road for ourselves ; it is already found for us, and proclaimed to us by our great leader, the Buddha. And that is why we celebrate his day of birth, as the birth of one who brought light and certainty to men who but for him would have groped round in darkness and uncertainty looking for that road, and mayhap never finding it.

But we praise him for more than showing the way ; we praise him also that he has himself in his own person been that way. "He who sees the Dhamma, sees me ; he who sees me, sees the Dhamma," he once said. What does that



mean? Something mystical and supernatural and beyond the comprehension of the common mind? Not at all. There is nothing of concealed mystery about a Buddha. All may know what such an one thinks; all may hear what such an one thinks; all may hear what such an one says; all may see what such an one does. There is nothing of curtains and veils and secrecies about a Buddha. A Buddha is as open as the sun, as free shining as the moon, as visible to all eyes as the stars. What then does this saying mean, that whoever sees him sees the doctrine he preached? The answer is quite simple. The Buddha was a teacher who dealt with reality. And what is the most real thing in the world of men, but men themselves? This is real whatever else is unreal. Philosophers may wrangle and discuss to all lengths, as they have done, through all the ages, about what is reality and what appearance, and never come to any conclusion that any one can be sure about. But all the time, one thing does remain which they cannot argue away, they themselves and their thoughts and feelings and hopes and fears, who are doing the arguing. So when the Buddha taught a way of getting beyond death and birth, he showed it to men in the most real way he could, in the person of one who had got beyond the hold of death and birth, in the person of himself. That made his teaching real to the men of his day in a way that nothing else could have done. And that makes it real to us of to-day, the thought that on this Wesak, this Buddhamas day, two and a half milleniums ago, there was born on the sacred soil of Bharata a man who in his own person showed forth the doctrine he taught, let men see embodied in flesh and blood, such flesh and blood as they themselves shared, the realisation of his teaching. And so we celebrate at Wesak-tide not merely the birth of a man, but the birth of a super-man who had realised in himself the goal of all humanity, and showed what all humanity may come to be, conquerors over death and life, masters, subduers, banishers

of pain and sorrow, because subduers and banishers of the cause of all pain and sorrow, self.

This super-man the Buddha did what alone is of value to men in religion, he made it real and concrete to men. He brought religion and its aim down to the world of common men, not by lowering its high claims but by raising his humanity up to its level in his own person, and so showing how all men may equally raise, each his own individual level, up to elevation of the highest virtue and nobility. This super-man was born in his fleshly birth as a noble, a prince, the heir to a throne, thus of earth's highest rank as the common world counts rank. And then from that raised himself still higher into the rank of the true aristocracy of the world, the aristocracy of those who lead it to beyond-the-world, the aristocracy of the Buddhas, the enlighteners of the world which, but for the light they bring it, would be dark and blind. And we common men must follow in the same road, though at such a long distance behind him who has gone before us upon it. We also, in our smaller sphere, must resist every temptation of Mara to lower the standard of what is required upon the Buddha's Pathway. We must not deceive ourselves into thinking that the Buddha's Word must be made nice and palatable to every man by mixing it up with something else that is not his word at all. What good will that do them or us, or the furtherance of their travel towards man's goal, ultimately? Whatever temporary and superficial successes it may seem to produce, it can never produce the only thing that is worth producing, progress towards the goal of our religion. That also we must remember this Wesak-tide: to keep intact the standard set by our Teacher, however far in our own practice we may fall short of it. By so doing we keep before us something that by its very elevation keeps drawing us upwards towards it, however far beneath it we may be. But when we lower that standard to something nearer our own low level, we are lowering and making weaker the power that should be drawing us upwards, and so doing



ourselves the deepest injury conceivable, wounding in ourselves the faculty of aspiration towards what is high. And no man can do greater injury to himself than that. Yet that is what all do who seek to modify and reduce down to commonplace mediocrity the high demands that the Buddha-dhamma makes upon our life and thought, and all our conduct. Let us not try to lower the standard ; let us rather this Wesak time vow and resolve to raise ourselves up to its level. And if we fail, sorrowfully admit our failure, but never, never seek a salve for our self-esteem by saying that the standard should be set lower, or still worse, say that it is lower than where the Buddha planted it. That is the last and lowest treason that any man can commit towards not only the Buddha but himself. For if he lowers the ideal to his own level, instead of trying to raise himself to its level, he spoils the only chance he has of rising at all. A foolish thing to do ; and a foolish thing even to contemplate. We must keep the Buddha dhamma just as it is and as it has been handed down to us through these twenty-five hundred years, intact in all its parts, precepts of conduct, rules of meditation, and tokens of attainment of its end, all complete, so that it may be passed on to those who come after us, the same as we have received us, not corrupted, not belittled, not whittled away into something suited to our own little capacities, and so, below its own great nobleness. If we do this, we shall not feel ashamed to face ourselves and question ourselves concerning the part we took in making known to the world the teaching of its noblest son. We shall be able to feel, not proud,—pride is our greatest enemy, especially the pride that will not permit us to own frankly that we have fallen short of our ideal—we shall feel, not proud but humbly thankful, that though we have ourselves in our lives all too lamentably failed to live up to the high demands of our Master, one thing at least we have not done, we have not been guilty of the baseness of making out these high demands to be less than they are, a clarion call to perfection and to nothing less

than perfection, by one who showed forth that perfection in his own person, and called on us to imitate him. Born for our instruction and enlightenment on this Wesak day so many years ago in the Lumbini Garden, he, in his Dhamma, may be born anew this Wesak of the year 2474 in the heart of every Buddhist who now makes it his resolve to follow more closely than ever in the coming Buddhist year, the Noble Buddha Way.

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### PATTHANA

By DR. ERNEST ROST, I.M.S. (RETD.).

Author of "*Nature of Consciousness*".

It must be realised that long before the time of Gautama Buddha, there was existing in India an extensive knowledge of Medical Sciences, extending from anatomy and physiology to psychology and an advanced knowledge of the methods of attaining to states of higher intellection and trances, by means of which many kinds of phenomena could be produced. It is also well known that the young Prince Siddhartha spent many years of his life studying and practically undergoing the various systems of self abnigation and endurance that were in vogue at the time. There are many reasons for knowing that although The Buddha discarded all these systems as lacking the fundamental principles on which the solution of the unsatisfactory state of existence of life as a whole depended. Yet the knowledge and experiences had in many ways led up to His discovery of the Law of Dependent Origination (Paticca Samuppada) and the attainment of Enlightenment. For instance, the five Khandha, the knowledge of the structure of the body, the influence of the mind on the body, the system of sympathetic nerves, the action of the vagus nerve, the various forms of Yoga Meditation by means of which various attainments and powers could be developed, the pharmacological knowledge of the day, the



practice of recalling the knowledge of past lives, the knowledge of the vastness of the Universe and many other important principles, had a very great influence, which He by His Enlightenment was able to see deeper into, correct, analyse, synthesise and build up that wonderful system which was the logical sequence of His great discovery of that fundamental Law of the Universe, the Law of Dependent Origination.

His Omniscience is proved by His so adding to that knowledge, correcting its eccentricities and divergences by that middle path that He discovered, by His Doctrine as expounded in the Tripitaka.

By a process of logical deduction, irrefutably clearer and more thorough than any other system of logic ever thought of, he expounded in the Patthāna (the Great book, the last of the Abhidhamma series), and also in the Dhātu-Kathā, his great system of correlation and the study of the elements and the formation of compound things.

The system of correlation as expounded in the Patthāna, comprises, twenty-four methods, and when taken together with the fourteen methods of the Dhātu-Kathā, complete a most wonderful system of logical successional analyses of the relations which appertain between the body and the mind.

Most of our great scientific authorities, still cling to the idea of the impossibility of bringing the study of Consciousness within the range of Science. If any of the great Western Scientists and thinkers had had the opportunity of studying the Patthāna or any of the other six books of the Abhidhamma, they would have found how complete was the knowledge of the nature of consciousness itself and its relation to the objective (see "Nature of Consciousness," Williams and Norgate).\*

There are found under the 24 headings.

1. The study of Causal influences in the conditions of relations.
2. The relation of presentation (Paccaya), the nature of the relation of the objective to the subjective.
3. The dominant influences, of intention, energy, apperceptional

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\* Can be had from Maha Bodhi Book Agency, Price Rs. 9-8-0.

thought and investigation. 4. Contiguity, the correlation of the surrounding influences. 5. Immediate contiguity. 6. Co-existence. 7. Reciprocity, the interrelation, interdependence of processes. 8. The resultant effects. 9. The sufficing condition, in the nature of the base or the faculty (*Upanisaya*). 10. The time correlation. 11. The past, posteriority. 12. Previous apperceptions being related to subsequent apperceptions by way of recurrence. 13. Cause and effect. 14. Effect. 15. Supporting condition. 16. Controlling condition of eight kinds, the five senses, the primary and secondary characteristics of sex, and the preservation of the body from decay. 17. The *Jhana*. 18. The Paths. 19. The mutual relation between states of Consciousness and the mental concomitants. 20. Dissociation. 21. Presence. 22. Absence. 23. Abeyance. 24. Continuance.

There are six ways in which mind is related to mind and body, by contiguity, immediate contiguity, absence, abeyance, recurrence, and by association. There are five ways in which mind is related to body, by causal influences, *jhana* factors, path factors, *kamma* and asynchronous volition, and the effects of *kamma*.

Mind is related to mind and body by way of consequence of consciousness on mental concomitants. Body is related to mind, by way of the antecedence of the six bases of life and the seven elements of cognition.

The more complicated process of name and notion, and mind and body as one completed process are related to mind by the six kinds of object and the three kinds of sufficing condition. Various states of mind and body are related to states of mind and body in nine ways, by dominance, co-existence, reciprocity, dependence, support, control, dissociation, presence, continuance. The various ways in which these relations occur, cannot be gone into in detail in the space of this article; suffice it to show the extent to which the system of correlation has been exhaustively expounded in the *Great Book*.



In the processes of cognition I have already shown (in my Abhidhamma lecture published in the *British Buddhist* for May) how preciously the various processes of cognition are in agreement, not only with the actual structural basis of the cortex of the brain, but also with the latest physiological principles as represented in the latest work on physiology of the cortex of the brain. The process of seeing a very vivid object (The *Tadāraṃmanavara* process) is accurately described in a truly scientific manner and in strict accordance with a knowledge of the cytoarchitectonics of the cortex, and so we find the terms *Cakkhu-Pasāda-Rupa*, meaning the optic nerve ends in the retina of the eye, and *Hadaya-Vatthu*, meaning the cortical cells of the brain, entering into a description of the process. Then again we find the process of grasping the past (*Atitaggahana* process) alternating with the process of perception, hundreds of thousands of times in the fraction of a second, like the alternation of an electric current and corresponding to the processes occurring in the lower levels of the cortex and corresponding to sensing. Then in the middle layers of the cortex, corresponding to the process of *Sambandha*, the process of grasping the synthesis takes place. And then in the higher levels, corresponding to the process of recollection and judgment, the processes of grasping the meaning (*Atthaggahana* process) and grasping the intention take place.

Then the process of Name-grasping (*Namaggahana* process) is accurately described and the process of conversion into speech, (*Copana* process). Moreover such complex processes as "communication by sign," wherein "grasping the sign" and "grasping the intention occur, are gone into and explained in a similar manner.

We thus find the complicated processes of the communicative function described and independently named in this highly advanced analysis of the psychological functions of cognition.

The extent of the knowledge of the structure of the body is well shown in the details of the ten meditations on the

foulness of the corpse and the meditation on the mindfulness of the body, as detailed in the *Visuddhimagga*. The extent of the knowledge of sanitation, prevention of diseases, pharmacology and disease, is well illustrated in a most practical manner in the *Vinaya Pitaka* (Sixth *Khandhaka*). This is also shown, in the use of the filter by the *Bhikkhus* and *Bhikkhunis*, who have been throughout the ages the most healthy of all human beings.

The reason for the *Saṅgha* being such an extremely healthy community, is due to firstly, the rules of the *Vinaya*, which are intended to ensure this by maintaining healthy and preventing disease from occurring and secondly, by the influence of a healthy mind over the body, which must necessarily follow in anyone walking the eightfold noble path.

We find throughout the Buddhist Scriptures, The Buddha constantly exhorting His followers to encourage the nursing of the sick, and in fact the practical idea of the Hospital system was derived from this source.

Now what does all this show.

1. It shows, firstly, the Omniscience of the Buddha.
2. It shows how the law of *Paticca Samuppada* is the basic law of the universe and is the means by which all considerations of operations in the universe, are connected by logical deduction into a kaleidoscopic design of facts, all fitting in accurately to form a picture of the whole universe.
3. It shows how modern science was forestalled 2500 years ago by the greatest Scientist that has ever lived, and is now found to be exactly the same in detail.
4. In the Theories of *Eistein* and modern philosophical thought, you find fully dealt with in the Buddhist system of Correlation and indeed throughout the Teaching of the Enlightened One, from The Three Characteristics onward.
5. Every Scientific and thinking man must see, without a shadow of doubt the Truth of the Teachings of the Buddha, and principally the Truth of the Doctrine of *Anatta*.



And so long as this great Truth of Anatta is understood, upheld and believed in by man, so long will the Doctrine of the Enlightened One remain pure.

6. It was The Buddha, who first put into the hearts of men that brotherly love and compassion for all living things, which is at this time in the resuscitation of real Civilization in the world of men, beginning to be universally paid attention to.

7. It was the Buddha, who showed the dependence of Reason for the triumph of good over evil.

8. It was the Buddha who showed the Eightfold Noble Path, by means of which anyone, in any walk of life, may attain to the highest perfections of consciousness and to Nibbana.

9. It was the Buddha who showed the existence of Nibbana itself as a refuge from the continual recurrence of rebirth.

10. The reflection on all this great knowledge, this great grief of Truth, which The Buddha has given to mankind, fills our hearts with joy and induces within us that Conation-to-know, that brings fresh effort, more knowledge and the greatest interest in life, that life of happiness that can only be attained by unselfish love. To the student of science, or the seeker after general knowledge, The books of the Tripitaka, and the host of commentaries, gives an almost endless scope of study and thought, giving him at almost every turn of the page, new ideas, new knowledge. To those who have that supreme opportunity to be able to walk that eightfold Noble Path in its entirety and enter the Sangha, to them there must indeed be a life of continued interest, and opportunity to so practise the teachings of Meditations to raise their consciousness to those high levels, that eventually lead to the attainment of The Paths, where Nibbana may be actually seen by the mind. Here is the opportunity for everyone, to join that great following of love, pity, sympathy and equanimity, that will bring to the world peace and good-will amongst mankind.

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HIS SERENE HIGHNESS PRINCE VARNVAIDYA  
Siamese Minister in London.  
President of the British Maha Bodhi Society.





An Open Air Meeting at the London Buddhist Mission House (English Maha Bodhi Society).  
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## THE BUDDHA'S METHOD OF EXPOSITION

(An Extract from the Netti, with the Standard Annotation)

BY BHIKKHU NARADA.

(The authorship of the Netti, or the Netti Pakarana, is ascribed to one Maha Kaccāyana Thera. The commentarial explanation of the term Netti is 'that which leads to the Sublime Truth'. This profound treatise, though not mentioned among the Canonical Books, is nevertheless a very important addition to the Pali literature. The author has endeavoured to elucidate the Teachings of the Buddha in such a systematic way that arouses the admiration of all keen students of Buddhism. The present writer is of opinion that this Nyāya (systematic) exposition is as essential as the Abhidhamma philosophy for a clear comprehension of the doctrine of the Buddha).

What does the Buddha expound?

He expounds Enjoyment or Satisfaction (Assāda), Vanity Worthlessness or Wretchedness (Adinava), Release or Salvation (Nissarana), Fruit, Blessing or Consequence (Phala), Means or Way, (Upāya) and Ordinance or Injunction (Anatti).

What is Enjoyment or Satisfaction?

"When an object of pleasure (Kāma) is realised by one who has longed for it, that person, having acquired the object, assuredly becomes possessed of a *happy mind*."

The text cited reveals an important phase of Buddha's Teaching which is completely ignored by hasty critics of Buddhism, that is, His admission that a certain kind of material pleasure exists in the world. It is true that this, being merely the gratification of a desire, is momentary; yet, the Buddha does not absolutely deny that the individual does experience some pleasure in its attainment, which fact conclusively disproves the unwarranted statement that the Buddha is a pessimist.



"Whatever happiness or pleasure, O Bhikkhus, that arises in consequence of the Five Aggregates (Body and Mind) this, O Bhikkhus, is the *Enjoyment* concerning the Five Aggregates."

What is Vanity, Worthlessness or Wretchedness?

"If those objects of pleasure fall away from that person who desired and cherished a craving for them, he comes to grief as if he were wounded by an arrow."

This illustrates the Vanity or wretchedness of sense-desires, for pain is inevitably connected with every wordly pleasure. If we admit that there is pleasure in the attainment of a desired object, we must perforce admit that its corollary also holds true. We feel happy with the gratification of some desire, but no sooner we are separated from that desired object—which must inevitably happen—than we experience pain almost equalling or even exceeding the degree of pleasure previously experienced.

Thus we see that the Buddha is neither an optimist nor a pessimist.

### 3. What is Salvation or Release?

"He who avoids objects of pleasure even as one keeps one's foot away from the head of a serpent, he, with mindfulness, transcends this craving that pervades the world."

By admitting the existence of a certain kind of pleasure in the world, and simultaneously drawing our attention to the fact that it is only a prelude to pain, the Buddha emphasises the advisability of finding a remedy for Craving, the cause of Sorrow.

The commentary states that the meaning conveyed by the term *Nissarana* may either be the Noble Path or Nibbāna.

#### 1. Again, what is Enjoyment or Satisfaction?

"Man is greedy after fields, gardens, gold, cattle, horses, slaves, servants, women and many other objects of delight."

#### 2. What is Vanity, Worthlessness or Wretchedness?

"Passions overpower him; with troubles he is over-

whelmed. Sorrow thereby accompanies him as a wrecked ship drifts with the tide."

### 3. What is Salvation or Release?

"Hence the individual acting always with mindfulness, will avoid objects of delight. Forsaking them he will cross the flood, as one would reach the other shore having emptied the ship of water."

### 4. What is fruit, Blessing or Consequence?

"Righteousness protects him who is righteous, as a big umbrella does in time of rain. This is the fruit of well practised righteousness. A righteous person never goes to an evil state."

"What is the fruit of the Doctrine?" questions the Commentator. Is not the realisation of Nibbana the fruit produced by the practice of the Buddha's Doctrine?" This is quite true" replies he, "but that (ultimate Goal) is obtained by degrees. By Phala or fruit is meant here the manifest result of the Doctrine, which, in other words, means the knowledge acquired by hearing the Truth. Worldly Bliss, Divine Happiness, Discipleship, Private Buddhahood, Omniscience and so forth, are also fruits since they are obtained by hearing the Truth."

### 5. What is Means or Way?

"When one comprehends by one's own wisdom, that all conditioned things are transient, one therefore gets disgusted of this Painfulness, (that is the body and mind). This is the Path to Purity."

"When one comprehends that all conditioned things are sorrowful.....This is the Path to Purity."

"When one comprehends, by one's own wisdom, that all Dhammas (conditioned states or the unconditioned) are soulless, one therefore gets disgusted of this Painfulness. This is the Path to Purity."

The commentary explains that the way or the means is, as mentioned above, the bare appreciation of the Truth, which constitutes the preliminary section of Progress Pubbabhāga Patipadā that leads to the Noble Eightfold Path.

### 6. What is Ordinance or Injunction?



"Just as a person who has eyes, when possessed of courage, avoids uneven places, even so should a wise person avoid evil in this world of existence."

The Buddha, as a rule, does not indulge in commands during the course of His sermons. The commentator says that the Buddha who in all respects fit to give orders, moved by compassion, only exhorts his followers, saying—Act thus, this being for the well-being of those who are fit to be trained.

"O King Mogha! look upon this world as unsubstantial (Injunction). Acting always with mindfulness (Means) one roots out self-delusion, and thus becomes one who has overcome Māra." (Fruit). In each of the above instances the Buddha has brought only one factor into prominence.

The first triplet may be treated in seven ways, as follows :

(1) Enjoyment, (2) Vanity, (3) Release, (4) Enjoyment and Vanity, (5) Enjoyment and Release, (6) Vanity and Release, (7) Enjoyment, Vanity and Release.

The above instances illustrate the first three. As for the others the commentary cites as follows :—

"Whatever a person does is reflected in that person himself. A good doer (experiences) good, whilst an evil doer evil."

Or again: "There are eight conditions in the world, namely, gain and loss, fame and defame, pleasure and pain, praise and blame."

The first condition in each of these pairs implies Enjoyment, the second Vanity.

(5) Enjoyment and Release :—

"Happiness is the result of merit. The object of one (possessing) merit is also accomplished ; soon he attains to the calm, supreme Nibbana."

(6) Wretchedness and Release :—

"Burdens, indeed, are the Five Aggregates (i.e. the constituents of the body). The bearer of these burdens is the individual. Painful is the laying hold of the burden ; happy is its relinquishment. Casting aside this heavy burden, grasping

none other, one eradicates this craving, and becomes appeased and perfectly calmed."

(7) Enjoyment, Wretchedness and Release :—

"Sensual pleasures are indeed varied, sweet and charming. In diverse forms they upset the mind. Therefore am I ordained, Your Majesty! Verily the blameless state of a recluse is noble."

The second triplet is also treated in the same way :—

"The energetic, discreet Bhikkhu, establishing himself in virtue cultivates concentration and insight. It is that wise person who disentangles this entanglement."

The second triplet is also treated in the same way :—

"The energetic, discreet Bhikkhu, establishing himself in virtue cultivates concentration and insight. It is that wise person who disentangles this entanglement."

(5) Fruit and Enjoyment :—

"If you fear pain and if it is unpleasant to you, do no evil deed either in public or in private."

(6) Means and Injunction :—

"Understanding this body (to be fragile) as a vase, stabilising this mind like a fortified city, let one fight Mara with the sword of wisdom, and protect that which is won, without exclusively dwelling thereon."

The Blessed One expounds the Release (Nissarana) by itself, only to the individual who comprehends the truth at the time of its pronouncement" (Ugghatitaññu). "To an individual who comprehends the truth when explained in detail" (Vipañcitaññu) He expounds both Vanity and Release ; whilst to "an individual who may be guided" (Neyya) He speaks on all the three—Enjoyment, Vanity and Release.

The first type of individual requires no elaborate elucidation for the comprehension of the Truth. He is only in need of a slight indication, as is the case of venerable Sariputta, who realised the first stage of Sainthood immediately on hearing two lines of a stanza recited by the venerable Assaji. Venerable Añña Kondañña, who also attained to the first stage



of Sainthood after hearing one discourse, may be cited as an example of the individuals belonging to the second group, namely, those who comprehend the truth when explained and analysed in detail. Sermons that appeal to them are neither too short nor too long. He to whom the comprehension of the Truth come gradually by exposition, questioning, wise reflection and association with good friends, is known as "the individual who may be led." Such a one was the venerable Rahula.

There are four Modes of Progress (*Patipadā*) and four individuals.

1. He of the craving temperament (*Tanhacarita*), and possessed of ignorance, is led by the faculty of memory (*Sati*), supported by the Foundations of Mindfulness (*Satipathāna*). Painful is his method of progress—and slow also is his intuition (*Abhiññā*).

2. He of the craving temperament but having profound wisdom, is led by the faculty of concentration (*Samadhi*), supported by the *Jhānas*. Painful is his method of progress but quick is his intuition.

3. He of the speculative temperament (*Ditthicarita*) and possessed of ignorance, is led by the faculty of exertion (*Viriya*), supported by right effort (*Sammapadhana*):—Happy is his method of progress but slow in his intuition.

4. He of the speculative temperament (*Ditthicarita*), but possessed of profound wisdom, is led by the faculty of wisdom, supported by the Truths. Happy is his method of progress, and quick is his intuition.

The first two individuals of the Craving temperament are led by insight (*Vipassana*), preceded by concentration, in order to gain mental emancipation, the absence of lust. (*Anagami*: the third stage of the Path).

The second two individuals of the Speculative temperament are led by concentration, preceded by insight, in order to gain Deliverance by wisdom which is the absence of ignorance—(*Arahant* stage, final Sainthood).

The commentator gives alternative explanations for "modes of progress" (*patipadā*) and "intuition" (*Abhiññā*).

With reference to concentration (*Samadhi*) the term *Patipada* is applied to mental culture extending from the first attempt up to "neighbourhood ecstasy" (*Upacara Jhana*), and *Abhiññā* to the wisdom that is associated with the ecstasy and extending up to the attainment of onepointedness of mind (*Appana*).

With regard to insight (*Vipassana*), *Patipadā* is applied to the power that enables one to distinguish between mind and matter from the ultimate point of view, and *Abhinna* to the realisation of the Path.

The first type of individual lacks both effort and wisdom, being overcome by indolence and veiled by ignorance, and thus the concentrative faculty is not strong in him. Memory training, achieved by developing the four Foundations of Mindfulness, is the best antidote for his character. As he is naturally disposed to crave for objects of pleasure, he has to labour hard to inhibit the hindrances and eradicate down passions. Consequently his preliminary course becomes extremely painful and his intuitive power is weak, being enmeshed in ignorance.

The second type of individual possesses wisdom and its closely connected ally the concentrative faculty. Nevertheless his preliminary stage is painful though he is swift in intuition.

The speculative individual is in every way superior to the one of craving temperament as his mind is active and amenable to reason. He is strenuous and can utilise his energy for good purposes if only he diverts it into proper channels. His preliminary course is easy, but he experiences some difficulty in the intuitive stage, as this third type of individual is handicapped by lack of wisdom.

The last type of individual is the most efficient of all. He possesses the necessary forces at his command. The preliminary path he traverses with ease, and he acquires intuition in no long time.



Knowledge acquired by hearing (Sutamayi Paññā) is that acquired by investigation, the effort to retain in memory, deliberation and close examination of one who has confidence, after hearing the Truth from the Teacher or a worthy follower of his, who is leading the Holy Life.

Knowledge acquired by thinking (Cintāmayi Paññā) is the investigation, comparison, close examination and mental reflection of one who has thus heard the Truth.

Knowledge acquired by meditation (Bhavanamayi Paññā) is that which arises in an attentive person either in the Sight Plane (*i.e.* *Sotapatti*) or in the Culture Plane (*i.e.* the three other Paths), as the result of first two kinds of knowledge.

(Another interpretation).

"Knowledge acquired by hearing" is that which is obtained as the result of an exposition of Truth by another (Parato Ghosa).

Wise reflection that arises in oneself is termed "knowledge acquired by thinking."

Knowledge acquired by both these means is that which is acquired by meditation."

"One who comprehends Truth even at the time of its pronouncement is a person who possesses the first two divisions of knowledge."

"One who comprehends Truth when explained in detail" is a person who possesses the first but not the second division.

"One who should be led" is a person who possesses neither of them.

What does this Doctrine reveal?

The Four Noble Truths—*viz.*, Sorrow, the Cause of Sorrow, the Cessation of Sorrow, and the Path leading to the Cessation of Sorrow.

Vanity and Fruit are implied in the first Truth of Sorrow, Enjoyment in the second, Release in the third, and Injunction and Means in the fourth.

These are the Four Noble Truths.....

OPENING CEREMONY OF THE MULAGANDHAKUTI VIHARA AT  
SARNATH, BENARES  
A WORLD-EVENT.

Somewhere within this year—most probably in the coming winter—when the vast and open fields of Sarnath are beautifully covered with cereals, the opening ceremony of the great new Vihara will take place. This may well be called a world-event. The Vihara, in its dignified beauty, transports us to the dim historic past when 2500 years ago the Sammā Sambuddha gave His World-Message for the welfare of "gods and men." From this great event we trace onward observing the Buddhist activities during a period of thousand years till we come to a very dark chapter of India's history in which the pathetic story of the desecration of the holy places is told. Then a void—the stately Asoka pillar is laid low, the peaceful monastery is razed to the ground, the last Buddhist disappears from the arena where the Wheel of the Law was once set in motion—the Buddhist world hears nothing of it.

Thus rolled on another thousand years of waste and inactivity till at the beginning of the present century the Anagarika Dharmapala truly laid the foundation of a new Sarnath in purchasing a few bighas of land from a local zemindar. The future possibilities of a Buddhist establishment were working in his ever watchful mind. The hog-breeders who occupied the sacred spot slowly gave in and the Anagarika extended his domain. In 1904 he was able to buy another 10 bighas of land. In the course of time a small Avāsa for Bhikkhus was erected and the activities of the Society brought the place into the notice of the Buddhist world. We can only imagine the feelings of the Anagarika when he first saw the grass-grown Dhamma-Cetiya Stupa towering over the debris



and low jungle, on the 20th January, 1891. He again visited the holy site in February, 1893.

The new Sarnath was again prominent in the eyes of the Buddhists when the foundation stone for the Mulagandhakuti Vihara was laid in November, 1922 by Sir Harcourt Butler, the Governor of the United Provinces. There was a set back in the progress of construction owing to some difficulties as to the site of the Vihara resulting from the acquisition of our land by Government for Archaeological purposes. We remember with gratitude the services of the late Dr. C. A. Hewavitarne, the brother of the Anagarika, who obtained permission of Sir John Marshall, in 1926, to build the Vihara on the present site.

In this story which reads like a religious romance two names must be mentioned, viz. the venerable mother of the Anagarika who paid Rs. 600 to buy the first plot of land and the Sārānanda Sāmanera who persuaded the landowner to part with his land. The Anagarika was able to embark on this stupendous work with a generous donation from that gracious lady, Mrs. Foster, the modern Visākha of the Buddhists. When the Buddhists from all parts of the world assemble there for the ceremony they will find—not a hog-breeding low jungle—but fertile fields, mango groves and modern buildings.

It would be interesting to note how this great Vihara has been named by the Anagarika "Mulagandhakuti." It has a historic basis. The name was first used for the monastery in which the Lord Buddha actually resided. During the archaeological investigations a piece of sculpture was found on which this name was inscribed, and this gave the Anagarika the clue to name the temple as *Mulagandhakuti Vihara*. So the future centre of spiritual activities of the Buddhists bears this happy name associated with the life of the Blessed One. Every member of the Buddhist brotherhood and every sympathiser who contributed even in the humblest manner for the erection of this sacred Temple will be a promoter of international peace.

and good-will towards all beings, which are the fundamental principles of Buddha Dhamma.

The Anagarika Dharmapala, as the Founder and the Life General Secretary of the Maha Bodhi Society, will, in due course, issue an appeal to the leading Buddhists, both lay and clergy, of Ceylon, Burma, Arrakan, Siam, Cambodia, China, Japan, Korea, Tibet, Nepal, Sikkim and Indian Provinces to honour the opening ceremony with their presence. A special feature of the event will be the arrival of many European and American Buddhists to take part in the proceedings. It is hoped that the Anagarika, who is now an invalid in Colombo, will get strength to be present on this great occasion. Each country will have one tent decorated according to her own peculiar decorative art, to house the delegates.

Buddhist organizations all over the world will please make arrangements to send as many delegates as possible. The date of the ceremony will be announced by radio, wire and post. Intending visitors will kindly communicate with the Secretary.

Vesak 2474  
May, 1930

P. P. SIRIVARDHANA,  
Hon. Secretary, M. B. S.

4A, College Square,  
Calcutta.

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### WESAK-TIDE IN AMERICA, 2474

BY GEORGE S. VAREY, PRESIDENT, AMERICAN BUDDHIST  
SOCIETY, N. Y.

*All Praise to the Holy One, The Perfect One,  
Teacher of Gods and Men.*

Once again the great Feast of the Full-moon of Wesak-tide a thrice Holy event for all Buddhists over the face of the earth, when all nature Reincarnates to Welcome the greatest Teacher, the world ever had. In America it has a special message, and the American People are at last awake to the



benefits to be derived from this age old Truth. The Lord Buddha did not start anything new, or try to revolutionize things about him. He simply cleared away the debris bringing forth the Truth, showing mankind, the middle Path to freedom and emancipation. This feast of Wesak-tide will be celebrated in New York city, in Boston, Springfield, Washington and D. C. through the work of the American Buddhist Society. We, American Buddhists may not be able to accept the current creed as it is known to the Ceylonese, or the Tibetan, or the Like. But we feel that we really need and want the simple truth, which does no violence, but does help man to live a better life. That this marvellous code of ethics, the greatest teacher has given to the world, can shape our destiny and bring peace.

Now the question is often asked, by the inquiring mind in America, what are the duties of a Buddhist? And you usually get, what? Namely, repeat the refuges, live the dhamma, follow the path, and there it ends. The question is are we not a little too selfish; thinking only of ourselves, and our own Kamma? If we are Buddhists, are we not supposed to be more or less Humanitarian. Then what about our fellow men, less fortunate than ourselves, who have not heard of the Wisdom teacher? The Masters of Wisdom tell us, the higher forces are concentrating, on the West. We are told that Great Britain, America and Russia are to play a big part in Re-establishing Buddhism. Therefore we are to be pioneers of Truth for the West. And so every sincere Buddhist, must make himself a possible bridge of knowledge, between himself and his less fortunate Brothers.

A true well informed Buddhist, holds in his hand, the solution to the riddle of life. A Buddhist must stand charged with the responsibility of keeping the Philosophy of the Buddha-Thought in the fore ground of his own mind, fitting himself to be able to present those truths understandingly, to the less endowed Brothers we meet along the Path. It is not enough that we ourselves know the Philosophy. Again we

must make our selves a bridge of understanding to those about us. And we must know and understand the multitudes as well as the leaders. We must know how to live, and be an example to the fellow, about us, who knows not of Buddhist culture. We must avail ourselves of the common Knowledge, and our common experiences, as common capital which we must employ in our attempt to solve the Problems of life. And above all we must be human, when dealing with them—American People. I find it very hard to persuade the people to refrain from being meat-eaters. We must remember that for generations he has been a carnivorous animal, and it takes time to make him realise, what is to be gained from Abstinence of flesh meats.

If ever Prohibition really becomes Prohibitive in America it will be through the influence of Buddhism, and I say this in all truth. At present it is an absolute failure, a farse, a howling Sacrament of Hypocry, aiding and abetting, only the gunmen, and the racketeers. Drunkenness is worse than ever before, we have not Jails enough to house all our disciples of crime. Before Prohibition we knew where the booze was to be had, and could keep away from it. Now there is hardly a shop on a respectable street, that does not handle Bootlegged Liquer, every kitchen in the homes of the people has become a saloon, and every flat a Brewery, the farmers are raising grain only for the bootlegger, and very little for bread for the children, the bootlegger will pay the farmer more money, than the miller can. So babies and the children are being brought up amid these conditions.

The Prohibitionist in America today is laying up an awful store of Kamma for himself. American Prohibition is not Temperance by any means. Far different is the Prohibition of intoxicants by Buddhism. It does not take away the self-respect of the man, rather it teaches man in a sane but gentle manner, the great harm Intoxicants will do to him and his bodies, and gradually he begins to see for himself and then of his own choice he gladly abstains. Under the present



regime he feels that he is being cheated out of a god-given right, and intends to show the world it cannot be put over him, the American, the Free.

The Personal Ego in America is very well developed—another reason why we need The Buddha-thought. If our Government want to spend the people's money to bring about Prohibition, let them first start a campaign educating the people to know the harm that intoxicants will do.

When I call upon a person with regard to Buddhism, I first bring forth its wonderful code of ethics, and preach Health and Happiness for there is hardly a person not interested in good health, and I find it makes its greatest appeal. After that I try to illustrate through nature, and to show both by precept and example, the working principles of our Blessed Lord's Holy Dhamma. All those who are in search of truth will recognise a kingship, and all error will vanish.

There is a great work to be done for the Lord in America today, but the first and only way, we can make any impression upon the American people is for *all Buddhists to become more united, to form a solidarity, to be one huge Brotherhood, to forget the differing sects and Schools of Buddhism*. Human nature is very funny, what will do for one will not answer for another. Therefore Hinayana for some, and Mahayana for the others, remembering that after all it is the Buddha and His Dhamma we are anxious to put before the people.

I am making this very simple and homely appeal to all Buddhists the world over, that on this Holy feast of Wesak-tide we will all try to forget sect and school, and consecrate our lives, not to frizzle over, whether he is Zen or Mahayana or what not. If the man is sincere and endeavouring to place Buddhism in the best light before the people to get the best results, give him a hand, regardless of what school he belongs to. Remember the Vedas—"Truth is one, men call it by various names" If you have arrived at truth, race creed nationality and schools of thought in Buddhism will vanish.

You are doing the Wisdom-thought the greatest harm in the world. The only thing that the American People are interested in, is Unity—Brotherhood. And they have exemplified that, by inviting our society in New York city to use their Churches and Synagogues to hold our services. This Wesak-tide The American Buddhist Society will hold the Wesak tide Services in an episcopal Church, using their choir. This is to be a union Service, Christian and Buddhist, I myself shall have full charge of the service; the Christian Choir will sing the Buddhist Service and Chants. The Sermon will be taken by me, and will be entitled "What Buddhism can give to the American People. If my simple message has done no more than to make you think then I am satisfied. When you see truth, you see Buddha. When you see Buddha, you see Truth. I want to close by saying that *a little handful of American Buddhists Wish a Joyous and Happy Wesak-tide to all.* The Peace of the Noble Tathāgata be with us all. And may UNITY and BROTHERHOOD be our watchword, and our act—Winning Souls for Buddha.

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## IS THE VALUE OF TIME LACKING IN BUDDHA'S TEACHING?

Lecture held on Uposatha-Day of 18.X-1929 in Berlin.

By MARTIN STEINKE.

*"He who has overcome time in the past and the future must be of exceedingly pure understanding."* L. Hearn, *Gleanings in Buddhafeld, 1910, Leipzig.*

So far as the West occupies itself with the Eastern world of culture and ideas, it is mostly in a threefold manner. It seeks for the equal in both or for the differing and thirdly it denies the results of the East, as of no more use and surpassed in our present time, which is so full of progress.

So different as those three judgments seem at first glance, in reality they are all of the same kind, namely they all treat



a problem from a special point of view, which problem, should it be solved in its entirety, must be attacked quite differently. One could say: objective, to the point. But this is not quite right, as the working from a special point of view is also in its kind objective and to the point. And it must be so, if the standpoint once taken should be kept and should show itself as a right one. The fault, which lies in the treatment of a problem from a special point of view, is prejudice. The standpoint, which one occupies, presses its stamp on everything, and it is all the same whether one realises one's standpoint or not.

An example may show, what is meant: if one expresses one's opinion about what a door is, an entrance or an outlet, then the judgment is dependent on the standpoint one occupies. For the one, who stands outside, it is an entrance, and for the one who is indoors, an outlet. Both are right and cannot give up their assertion before they have not changed their standpoint. Both are wrong, if they want to exhaust the conception "door" in this way. For that a consideration from a special point of view does not suffice. One must do more here.

The method of work just now sketched shows the partiality of the kind of work from a standpoint, and no barter and exchange of standpoints can help over this partiality. For the conception "door" it is not deciding to know, if the thing is an entrance or an outlet, but to explain this conception one needs other characteristics. A plank, which has all marks of a door (hinge, handle, lock, etc.) is no door if it is lying somewhere. And a simple plank, also when it has none of these marks, but shuts an entrance and an outlet, is a door.

IN DEPENDENCE ON WHAT THE PLANK IS THERE, IT BECOMES A DOOR.

Only this existence in dependence on other quite definite existences, which again are there in dependence on other quite definite existences, is what makes the conception clear.

If one wants to understand the Eastern circle of culture and ideas, then one must learn how the East discloses "in dependence on" the acting and working of the life's processes (*sankharas*) in their widest meaning.

The Western term "relativity" does not coincide with "in dependence on"; just as little as one can use the form of speech "cause and effect" for it. e.g. in a burning candle it is not the candle which is the cause and the flame the effect, but the cause lies in the moment of ignition, in which burning grasps the food for burning, and then burning continues in dependence on its food, so long as the latter exists; and the burning of the spark of ignition is there "in dependence on" special burning food, and so on. THE KIND OF CONSIDERATION "IN DEPENDENCE ON" IS THE UNIQUE ONE OF BUDDHA'S TEACHING. Through it Buddha could formulate sharply and clearly the *nidana-chain* or the 12 links of the *paticcasamuppāda* and could lift the veil from the whole of life-processes (*sankhara*).

During the time of nearly 2000 years of development from Aristotle on to the scholastics, on to Bacon of Verulam, Spinoza, Leibniz, Kant, Hegel, Schopenhauer, Nietzsche, Walt Whitman, Emerson, etc., which the West spent in penetrating the static conception of the world, which found its sharpest formulation in Kant's sentence: "The thing-in-itself," the world's whole manifested itself to the East 500 years before the Christian era, in its totality as dynamic process, and it found in the knowledge of life's processes as of a circle-process, which goes on "in dependence on," not only a formulation of a thesis, but a key to the sovereign mastering of this process. The amazing fact is that this knowledge was won without external means of technic, only by way of clear conscious concentration, *samadhi*.

Summed up the processes are called *samsāra*. A term, which encloses as well as our planetarian, so also all cosmic processes. In applied and exact limitation *samsāra* means "circulation of births." This *samsāra* is the acting of the four great formations, (elements,) called *cattāro māha-bhūtā*



(*pathavi-dhātu*, the solid; *āpo-dhātu*, the fluctuating; *tejo-dhātu*, the heated-vibrating; *vāyo-dhātu*, the airy). The fifth is *ākāsa-dhātu*, space, and the sixth—*viññāna-dhātu*—or consciousness. These six are called foundations or elements (*dhātu*). They are the given, the necessary conditions for all acting and for all life. Striking is the lack of the value of time in these foundations (elements). Still more striking is that the Buddha's Teaching does not know it. All acting (*sankhāra*) is there "in dependence on" these conditions, and this is all that manifests itself of past, present and future acting, it is changeable and transitory, and will be experienced in life's process, and therefore for the consciousness, lastly as suffering, and the prepositions for this acting, called *dhamma*, also are changeable. As Buddha's Teaching knows no value of time, so also it knows no thing (*attā*).

It is clear that when a thing exists, time must be there also. If there is no thing, there is no time. While time is of great importance for the West and always must be put into relation with "the thing in itself," till the thing becomes eternity itself, in Buddha's Teaching the conception "time" is only of vulgar significance in the language, having no positive, scientific value. When Buddha speaks of past, present or future events or deeds, it is only an expression for comprehension, but of no value in the sense of *dhātu* or foundations.

And yet one will say, time exists and it is knowledge. That is right. The question arises, what it is, that we express with the term "time." Important is the knowledge that time does not exist in itself, that it only is there in relation to action. The clearer the acting appears, the easier it is to realise, and it can be measured by what we call time. If one speaks of one hour's way, one does not mean that the way only exists for an hour and will disappear after it, but that the going of the way, which is an action, lasts so long. If one speaks of an hour's candle, one means with it the duration of the burning, not the time of the existence of the candle without burning, and so on. If an action comes to an end, time cannot be

recognised. If the burning ends, then time ceases to be for this process. The process does not exist anymore, therefore one cannot measure it, grasp it. "Immeasurable, unfathomable is the Tathāgata."

If one recognises objectively that time exists only so long as acting exists, then one also wins the same knowledge subjectively. There is no time for a sleeping person, except in dreams. Everyone has experienced that sleep of but a few minutes can appear as an eternity, on the other hand, that one awakens after an entire night as if one only just had lain down. More important is it that one does know nothing of what happens between the beginning and the end of deep sleep. It is wrong to say that life's process rests at this time and starts again at the awakening at the same point, where it had stopped. This is false cognition. The processes do not rest during the sleep, but go on. Their force is only so diminished that consciousness and cognition do not reach them. Has action ended, then it is impossible to, recognise or define anything. It could be done, if time were not only a scale for action.

*Time is nothing else than a change of conditions "in dependence on" which anything is experienced.*

Time can never be of absolute value in the sense of dhātu. It appears with the dhātu as burning appears with the nutriment for burning, as life appears with the nutriment for life. When burning ceases, time ceases too. In such knowledge lies the deep significance of Buddha's word that the Dhamma is a timeless teaching. Buddha was not the first and only one, who discovered and found it. The possibility for this wisdom is always there so long as the conditions are there, under which life-consciousness appear. Only "not recognisable is the beginning." As the conditions, under which life rolls, on change continually, there can be such, which do not let the wisdom of the Dhamma arise, on the contrary it gets lost, and there are conditions, which bring the possibility for the Dhamma to radiate clearly and brightly. We say



"times" are unfavourable and favourable. But in dependence on these "time," it is possible that the favourable conditions come about for each single being. If it is so, then he lives in accordance with the Dhamma, even if he is not able to make this wisdom clear to others, but he understands the Dhamma (Pacceka-buddha).

Because, figuratively speaking time has no power, it might be money, but not force, not strength, not life, therefore the effect of such examples and comparisons in the Teaching about this question is so convincing, directly overwhelming in their simplicity: "The spoon, which one hundred times goes into the soup, has no taste of it, and the tongue tastes it at one moment's contact."

Life is action. The more restful life's process becomes, the clearer one can recognise the whole. The method of meditation is for the Buddhist THE method. By it action shows itself as entelechy. This is not only a thesis like Kant's sentence about "the thing in itself" or Heraclite's *panta rhei* or Einstein's "time is relative," but only life itself. The meditative praxis is and remains the only and unique work-method of a Buddhist, because he takes pain and strives for the recognition of the "whole," which means, of the whole life process, he can use only this kind of work as leading to the aim, leading really to the "whole." And this "whole" embraces life's process, which manifests itself in the human realm in the five groups (*khandhas*). The speculative methods of thinking can lead to what the Dhamma calls "clear knowledge." Yet life's and consciousness' process act further beyond these boundaries. So long as life and consciousness are there, not only the Dhamma teaches, but it is experienced by everyone, suffering is there. Only when life's process is at full rest, suffering is temporarily eliminated. When life's and consciousness process start again, then man recognises the first of the four great truths, because he experiences it. Out of this cause the logical conclusion does not

suffice as a proof for a Buddhist. The experience is the only proof for him.

The blind man has not in his life's process the possibility of proof as the seeing one. A world divides both. Only when the blind gets his sight, which is, when "in dependence on" quite special "Vorhandenheitén" (co-existences, suppositions, pre-conditions\*) his life's process takes such "a course as that of a seeing person, then "grows" for him the proof out of practice, and through such practice he reaches understanding. Different as the life of the seeing and the blind is the experience of the single parts of life's process. One experiences rupa—the shape is different from nāma—the mind and mental experience, sensation is different from thinking, and thinking is different from consciousness—viññāna, and the results of experience are different from acting, working, operating, in the single groups. Thought alone can hasten, shape and form in the play of forces, it can never come to rest in the perpetual magic of the complexities, even when rupa, the shape, is ill and frail. Life's force, if it is concentrated on the mental processes can shoot like a space-rocket through the universe. But life is *not only thinking*. Life, consciousness, is in the world of men the action of the five groups. The difficulty lies in the fact that the whole process in its totality is at work as long as man lives and stands under the pressure of tanhā (lobha, dosa, moha) and that, when ONE group-process stands in the forder-ground, the illusion arises, as if all other life's process rest or are even eliminated.

They are so just as little as in burning, in which smoke overweighs, light and warmth are eliminated. In the smoke light and warmth are contained. Light is colour and colour is light. The colour of smoke shows to the seeing the burning process, not to the blind.

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\* Condition has not the same sense as Vorhandenheiten and not exactly as supposition, pre-conditions. It encloses a synchronism, a simultaneousness.



Life's way is dependent on the predomination of one of the groups. At one time it lies more in feeling, or sensation, at another time more in the intellect, mind. When at last it is accomplished that "mind's last finest motions are put to rest", the possibility is there to master the five groups or khandhas, to spoil the handicraft of the driver, of the "house-builder," so that life's process can be cleansed from thirst, *tanhā*.

As the burning process cleanses itself through burning, in the same way life's process cleanses itself through life. The burning process can be cleansed *from outside* by creating quite definite conditions (draught, etc.) "in dependence on" which the burning goes on so that it is clean and even. In the same way can life's process be cleansed from outside by creating definite conditions (*sīla*, *samādhi*, *pañña*), that "in dependence on" which it takes a different, cleaner course. Only then has one created the possibility of fulfilment of the experiment to bring the action of the five groups to rest, so that life's-consciousness-process can be changed into the last experience of *nibbāna*.

When action is at rest in its entirety (*khandha-parinibbāna*) and that is the important thing, then time cannot be experienced. As long as life goes on, time exists, because *the change of conditions "in dependence on" which life runs, is life itself*.

If our experience of time, as we know it, means not only a form of phenomena of action, but a foundation, an element, a *dhātu* of it, that is, a necessary supposition, condition for action in general, than the practical Buddhist method—meditation, would always be condemned to lead to fiasco. But as it is not so, therefore this method is, since the Dhamma exists, since Buddha taught it, has not only been there and been practised, but has proved to everyone who practised it, in spite of different doubts, the absolute correctness of Buddha's knowledge. Therefore it is not possible to shake this method. Everyone, who practises it, experiences that time disappears,

when life's process rests. Just as one experiences, in accordance to reality that burning rests, when the candle is extinguished. The new colour white of the circling top of colours disappears, when the circling stops, and yet the white was a reality as long as the circling went on. BUT ITS REALITY DID NOT REACH FURTHER. IT GOES NOT BEYOND THE ACTING. "IN DEPENDENCE ON" THESE CONDITIONS IT IS THERE. In the same way time is a reality, but metaphorically it is no part of the top, but is the circling of the top itself, is the white of the circling top, is the circling itself. Time is life itself, as life is action. And life, consciousness, is the change of conditions "in dependence on" which anything happens, of what one becomes conscious. In the Human world the boundaries of these consciousness-processes are defined through the 6 senses (mind-organ as the sixth). The contents, the quality, of the whole process flows out in the consciousness process of the experience of "weal, woe, neither weal nor woe," it receives here its last experience of possibility, its last value, (Majjhima-Nikaya 140 and Samyutta Nikaya 12/65 & II 194).

The proof that it is so one can get only in meditation (ubhato-bhāga-vimutta) (the released one on both sides), that it can be so, it is possible to get through logical conclusions (pañña-vimutta) (the knowledge=or drily=released). It is important that the possibility is there to alter one's way of life through meditation as well as through logical conclusions. Out of the altered way of life arises the new direction of the way, the aim-experience of it is kilesa-parinibbāna, followed by khandha-parinibbāna. As long as this alteration of the way has not taken place, which has its beginning in the altering of the will, in the turning of the will, it is not possible to come to full enjoyment, to the full practical realisation of the knowledge. So long man strives always anew, errs and strives, strives and errs.

Time is said to heal all wounds. The sentence is only conditionally right when one is clear that time is life itself, and that except of life no time is to be found. This process,



this acting, called life, consciousness, which according to its nature, is changeable, contains the quality that, when the conditions under which something happened cease to be, through the changed conditions there is no possibility of experience of the former process, BECAUSE the conditions became otherwise, and new acting, new processes, new weal, etc., replaced the old. This change happens each moment. (The full proof of its being so one experiences again in meditation. In this state one experiences the circling and whirling of force-centres (electrons). The conglomerate process dissolves and the dynamic course of life's process is recognisable and knowable). The change of conditions is unfortunately no remedy, as by it the real process of life and consciousness is not even attacked, not to speak of an utter change. The new, also is experienced according to its conditions as "weal, woe, neither weal nor woe." Time, which is said to heal all wounds is only a corroding abcess, which sometimes breaks open, sometimes corrodes inwardly and sometimes, under special conditions, awakes the illusions as if it corrodes no more.

Only the knowledge of the value of time as of a pure value of acting, which disappears with the acting itself, gives not only the possibility for other standpoints to mental problems, but creates them, because through such knowledge the main weight of life is put into the changing of conditions. This changing of conditions is a task, that can be, conformable to the last aim, accomplished successfully by man himself and alone.

Through it one of the most important problems of mankind, the educational problems becomes a problem of self-education. If time were an invariable value in the sense of the dhātu or elements, then this problem would be easy to solve. One needed only to wait and it would be all the same, single or collective process of life, at last *automatically* the time would come, when the goal would be reached. If it would be so easy, a man when he had reached his 6th, 12th

or 24th year of life must come, automatically to the possession of special faculties and knowledge. They had then to come. But not even for the unconscious process is such a law to be established. Water boils not always after 10 minutes, but if the conditions are created or given, which we call 212°F. or 100°C., it boils.

If no value of time exists, then also that becomes relative through what time is defined: number, figure. By it again what we call time is measured as time itself is a measure of an action, of a process.

Out of this it becomes clear why the time-prophecies are lacking in the Dhamma, because the number has only a relative value.

When astronomy, e.g. calculates in advance the eclipse of the sun in the year 1999, such calculation is only right as long as the conditions exist "in dependence on" which these events happen: sun, earth, moon, in their single and complex motion. If one of these factors changes essentially, then the calculation fails. The calculation of this cosmic process has in it surely a great security-factor, but none unconditioned, without any conditions, eternally valid. It disappears e.g. at the calculation of "the end of the earth-ball." Therefore the assertions of the Buddha about the "end of the earth-ball" are limited to saying that in succession 7 suns will appear and the earth will be burned up in flames without any residuum. (Angut. N. 7/62). When and where will this change of conditions happen? *When one experiences it.* Only *that* acting is of value for the Buddhist, which is experienced by him. And each acting FORCES to new experience, produces the magic of NEW experience, as it is a continuous uninterrupted change of conditions, which operate in a sixfold way (eye, ear, nose, etc....) In reality it is always the same experience of weal, woe, neither weal nor woe. It is not possible to establish exactly the changes of all conditions here in the samsāra, because life's process, as long as it is not fully mastered, answers to each change with a newly



corrected experience. If in spite of it the Dhamma uses figures, they are mostly used only as a means of comprehension, as a comparison, e.g., when Buddha speaks of the existence of the pure Dhamma at one time of a 1000 years and then of 500 years, then this has for me no other meaning that in the second case, when woman will come into the order, the pure teaching will last only half of the time. Similar value, have the number 80,000 or many 100,000. They are only a circumscribing means of comprehension of the magnitude, but not of the exact statement of the number. Quite differently it is when Buddha declares about himself that he sees and recognises all Buddhas back to the 91 kalpa. Here the statement of the number is not of approximate worth, but *an exact definition of an experience, of value only for the Buddha*. And it is not possible for anyone to get a proof of this, as forces and capacities of a Buddha are needed for such an experience. But it is not necessary, as the diminution of suffering does not depend on such experience, but on the elimination of lobha, dosa, moha (greed, hate, false thinking). Here the number 3 has a special common significance, because it shows the big contrast of the unrecognised and not penetrated life's process (They are 3 according to the law of nature and it would be useless to seek for more). As "in dependence on" quite special "Vorhandenheiten" arises that, which is experienced as greed, and as long as one has not overcome this greed, it means as long as one has not gained a new way of life, which goes on "independence on" other "Vorhandenheiten," so long one can experience nothing else than greed. It is the same with dosa and moha. Just the creation of new "in dependence on" "Vorhandenheiten" is not bound on a previously determined time, but on the gaining of inner mental states, which are there according to natural law, as it is law that water becomes vapour under other conditions. The way of life of a Buddhist is a "striving without intermission" to create the conditions "in dependence on" which arises freedom from greed and hate, and right thinking

can be enfolded. If one succeeds in this, the state of blissfulness is gained, then kilesa-parinibbana is there, the element (dhātu), the elemental state is reached, in which a vanishing of bliss is not possible (arahat), because the conditions do not alter any more. The "bliss" of which the Dhamma speaks is a purely mental state, which can exist independent of bodily illness. It is a state, where there is no coming and going. And because there is no coming and going, all that was needed for the coming and going becomes superfluous to be born, to age, to pass away. In short: the five groups. Tanhā, life's thirst, which once built them, finds no more material and, when it finds no more material, it can no more build up new life, consciousness. It may have a name, whichever it likes. The flame that finds no more fuel, can kindle no more, must get extinguished. So is the extinction, nibbana, an extinction, *no more and no less*. *One can say nothing more about it*. It is THE antithesis, as extinction is THE antithesis to burning. And the antithesis becomes absolutely clear and distinct only through the antithesis. If one could state anything about the antithesis of burning, then it would be no antithesis any more, then something would exist, what would be combustible, not yet eliminated. *The absolute antithesis eliminates everything*. Whatever one has stated previously about burning, about extinction there is nothing to be said about extinction. Whatever one has stated previously about life, consciousness, *about nibbana there is nothing to be said*.

To make it intelligible one can say that samsara, the circling of births, is eternal, and if this circling of births is eternal, then its utter antithesis, nibbana, must also be eternal. When one recognises according to the Dhamma the samsara as acting "in dependence on" elements, dhātu, which means that one can say about elements as about everything, that is samsara, that it is an acting, an entelechy, then one can only say about *nibbana as element, dhātu*, that acting is not to be



recognised, because it is the absolute antithesis of *samsara*, of acting.

As long as one carries in oneself a static cosmology, and seeks to master life's process out of atomistic foundations, then one cannot get free from the great experience of Self, *attā*, so long words, conceptions, will always be a net, a snare, in which the mind gets caught, at which it clings and hangs, because through the practice the hindrances (*nivarana*) and the fetters (*sammojana*) are not yet removed, because the mind needs a support at his work of thinking, and this support are the concepts. But "without clinging to anything and without any support" so he dwells: he rests and dwells with serene mind, serene character.

Only when one comes from the static to the dynamic cosmology, when by going on the eightfold path, the perfect practice of which is meditation, one sees the last atom turn into, get dissolved into an electron-vibration, only then the *atta*-experience vanishes and the more it vanishes, the more one understands the Buddha, and the more also one's own karma. One recognises that acting and again acting in thoughts, words and deeds is karma, and creates karma, so long as one stands under the pressure of *tanhā*, this mighty and powerful force. One can only overpower this force by escaping. One escapes it by taking from it any possibility of attack. That it is possible is the experience by walking the eightfold path according to the Dhamma. In this walking one is always forced to fight against oneself. The teaching of the Buddha serves successful fighting and striving, and he who learns to understand the Dhamma, understands also why there can be no common coercive rule for each single life's process. He must constantly strive anew, because the conditions constantly change, under which the ignorant man lives. The "how" of the strife shows to him his own life. The Dhamma only gives the instructions for the walking. "Showers of the way are the Tathāgatas, the beings must go the way themselves."

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THE LATE DR. PAUL DAHLKE  
(A hitherto unpublished and perhaps the only photograph of  
the great German Upasaka).





#### AGNI YOGA.

Reproduction from a painting by Nicholas Roerich, which is placed in the new Roerich Museum at 310, Riverside Drive, the first skyscraper to be dedicated as a centre of art. Practically all fields of art and educational life were represented at the opening program of the Museum on the evening of October 17th, 1929, when eminent representatives from all parts of the United States as well as numerous delegates from various other countries were present. The occasion also marked the Fortieth Anniversary of the activity of Nicholas Roerich,

## PASSING AWAY OF A GREAT GERMAN UPASAKA

On the 8th Feb. 1930 died at Hamburg Herr Ernest Gerson at the age of seventy-five ; the German Buddhist world will lose in him one of their most devoted adherents, who was always much closely connected with the Buddhist movement and who up to his very last days took a great interest in Buddhist questions. His activities were chiefly confined to a small circle of energetic friends. To them his death is a great loss and they, therefore, will be more active to continue his work.

Beyond this circle Herr Gerson rendered help to many who asked for it ; some of them are leading a mendicant life far from home in India and this was made possible by his financial help.

In his firmness to keep the doctrine of Buddha pure, undiluted, he had much in common with other European Buddhists. And besides he had realised the great importance of meditation, in which he was engaged very enthusiastically up to his last days. He was so much absorbed in the doctrine of the Buddha that a few days before his death on the 4th February he wrote "I am prepared."

To this confession one needs only add that may every one once be able to prepare in the same way for the same event.—*Briefe Über die Buddhalahre.*

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**Remember the Future of  
Sarnath Vihara and Institute.**



## BUDDHA DAY IN CALCUTTA

### CELEBRATIONS IN THE SRI DHARMARAJIKA VIHARA HALL.

The vast gathering that assembled in the Hall of the Dharmarajika Caitya Vihara was clear proof that the Indian public have the capacity to rise above the disturbing influence of the political atmosphere now prevailing in Calcutta and other cities. The premises were tastefully decorated with Japanese lanterns and Buddhist flags to celebrate the 2474th anniversary of the Parinibbana of the Tathāgata, with which are connected His birth and Supreme Enlightenment. The decorated Vihara was besieged by eager crowds all throughout the full-moon day—the 11th May.

The public meeting which was attended by members of various faiths and races was presided over by Hon. Mr. Justice Manmathanath Mukherji, the President of the Maha Bodhi Society. A unique feature of the function was the presence of eight Sinhalese Samaneras with their Upadhyaya the Ven. Dhammaloka. The meeting began sharp at 6-30 p.m. with the administering of pancasila by the Ven. Dhammaloka, and it was followed by the chanting of Jayamangalagāthās and Karaniya metta sutta by the Samaneras. Nepali Upasaka Karunaratna then recited some Sanskrit stanzas exalting the virtues of the Lord Buddha. The next item of the programme was the singing of Poet Tagore's famous song on the Blessed One, which was admirably done by Messrs. Anadinath Dhashtidhar and Sen brothers.

Mr. S. C. Mookerjee in welcoming the guests on behalf of the Ven. Anagarika Dharmapala referred to the glorious period of India when Buddhism was the state religion. Her religious culture and civilization scaled the Himalayas and the lands beyond the eastern and western seas and won the hearts of those people living abroad. It was for this reason that Lord Buddha's religion should be regarded as a sacred treasure and

heritage uniting the Indians with the Buddhist Asia. Systematic reading of Buddhist literature would be helpful to any one in solving the present day difficulties, discontent and unrest. Then he went on to give an account of the activities of the Maha Bodhi Society under the guidance of the Anagarika Dharmapala—the Calcutta Vihara and buildings, school hall in Madras, pilgrims' rests at Gaya, Buddha Gaya and Sarnath, free school at Sarnath, the great Vihara that is being constructed at Sarnath, establishment of a Buddhist Mission in London and acquisition of land and house for that purpose, founding of a new journal in London "the British Buddhist" and the maintenance of eight little Samaneras with two Upaddhyayas in Santiniketan for training for missionary work—they were all due to the unflagging energy of the Anagarika who is now very unfortunately an invalid in Colombo. He lastly referred to Prof. Roerich for whose acts of kindness they were all grateful, and Dr. Kalidas Nag who will carry the message of the Maha Bodhi to the various European countries and America where he would be lecturing in the near future. He finally appealed for funds to carry on the many-sided activities of the Society.

Ven. Dhammaloka Thero addressing the gathering said that he was very happy to see such a large assembly that evening paying homage to the Tathāgata. Wesak full-moon day was the birthday of liberty, equality and fraternity—the great principles enunciated by the Master. The nation that adheres to the Buddhist tenets were bound to be great and happy. It was not an easy task to obtain emancipation by following only one or two principles. One should observe and practise non-violence, meditation and resolve to do good, and a beginning should be made at once. The Thero asked the hearers to be united and be earnest in doing good.

Mrs. Kumudini Bose in a neat little Bengalee speech dwelt on the universal character of the Master's teachings and said that he was the greatest humanising power that the world had ever seen.



Dr. H. W. B. Moreno in a very interesting speech referred to the ever growing influence of Buddhism which, he said, was not a creed or an ism but a universal culture. It was the hope of bleeding India—Ahimsa which was the only weapon of the helpless millions was preached by Lord Buddha 2500 years ago. India would once again be free and that freedom would come through Ahimsa. The greatest conqueror would be he who conquered himself and defeated hatred and anger by love. The great Russian Count Tolstoy, when consulted by the late Mr. C. R. Das, said that the Indians had the greatest weapon to fight injustice—the principle of Ahimsa. Dr. Moreno paid a glowing tribute to the Chairman of the meeting and said that it was a matter for congratulation that a man of the calibre and character of Mr. Justice Mukherji—one of the best lawyers and judges of Calcutta—had thrown his weight on the Maha Bodhi Society.

The audience was then treated to music by Mr. Boral whose song was greatly appreciated by all.

This was followed by Dr. Kalidas Nag who in a brilliant speech first expressed his thankfulness for the blessings of the Maha Bodhi Society on the eve of his departure for Europe. He was very happy that he was able to be present on that great day. The birth of the Lord Buddha was an epoch in the history of the world. Waisakha day was not exclusive to the Buddhists alone. It was an all-India day. It was a wonderful fact in history that an individual occupied so large a place in the world, and that His teachings should transcend space and time. Incidents in the life of the Master showed that He cared nothing for demonstrations. With His great personality He moved from place to place preaching the simple truths for the benefit of mankind. Indians have been abused for the so-called neglect on their part to foster Buddhism. But the truth was that they were not able to rise to the occasion. Now they all came to pay homage to the great Master. India paid homage to the Buddha's message of ahinsa, and the blessings

of the Master gave courage to him. The construction of a great Vihara and College at Sarnath where the Master turned the Wheel of Good-Will towards humanity would be a world-event. His greatest consolation was that this deathless message went forth from his own country. The Pan-Pacific Buddhist Conference would be another landmark in the history of Buddhism. All differences and historical antithesis must be forgotten. Scholastic people created differences. Lord Buddha was a Master-Harmoniser. His Dhamma was a marvellous symphony. He was the one hope of suffering, bleeding, humiliated India.

The Chairman rising amidst applause said that he would be failing in his duty if he did not pay his own humble tribute to the Lord. He did it as a man—not merely as the President of the Maha Bodhi Society. That evening Hindus, Brahmos, Christians and Mohamedans—all joined to pay respect to Him. The Lord had scarcely an equal. They were all in endless gratitude to Him. Any gentleman was a Buddhist, because he need not go beyond Buddhist tenets to find what made a gentleman. His Dharma was now penetrating to every country. He was deeply indebted to the Maha Bodhi Society for giving him an opportunity to pay his homage on that solemn occasion. In bringing the proceedings to a close he moved the following resolution which was unanimously passed.

*"That the Secretary of the Maha Bodhi Society be asked to convey to the Pan-Pacific Buddhist Conference to be held in Hawaii the greetings and the best wishes of the Maha Bodhi Society and the Indian Buddhists assembled here on the 2554th anniversary of the birth of Lord Buddha, and that this meeting is of opinion that all possible help should be accorded to the Maha Bodhi Society by the said Conference in its endeavour to establish a Buddhist Institute at Sarnath and in regaining the Buddha Gaya Temple for the Buddhists."*

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## SPECIAL FLAG IS SUGGESTED TO PROTECT ART TREASURES

BY NICHOLAS K. ROERICH.

*Its Recognition by Belligerents Would Prevent Destruction of Irreplaceable Objects and Scientific Works in War-time.*

Humanity is striving in divers ways for peace, and every one in his own heart, realizes that this constructive work is a true prophecy of a new era. In view of this it might seem incongruous to hear discussions on the comparative desirability of various bullets or on whether one type of ship is closer to the conception of world unity than the cannons of two battle-ship. Let us however consider these discussions as preliminary steps toward the same great peace that will tame the belligerent instincts of humanity by the resplendent and joyous creations of the spirit.

The fact remains, however, that the shells of even one of these cannons can destroy the greatest treasures of art and science as successfully as a whole fleet. We deplore the loss of the library of Louvain and unreplaceable loveliness of the Cathedral of Rheims ; we remember the beautiful treasures of private collections which perished during the world's misunderstandings. We do not however, wish to inscribe above them words of enmity ; let us simply say, "Destroyed by human error and re-created by human hope." Nevertheless, errors in this or any other form may be repeated, and other precious milestones of human achievement can be destroyed.

Against such errors of ignorance we should take immediate measures ; even though these may be only preliminary measures of safeguarding, some very successful steps can be made. No one can deny that the flag of the Red Cross proved to be of immeasurable value and reminded the world of humanitarianism and compassion.

For this reason, a plan for an international peace pact which would protect all treasures of art and science through an international flag has been outlined by the Roerich Museum for presentation through America to all foreign governments. The purpose of the project, which has been submitted to the State Department and the Committee on Foreign Relations, is to prevent the repetition of the atrocities of the last war on cathedrals, museums, libraries and other lasting memorials of creation of the past.

It is the plan of the project to create a flag which will be respected as international and neutral territory, this is to be raised above museums, cathedrals, libraries, universities and any other centers. The plan, projected by the Roerich Museum was drawn up according to the codes of international law by Dr. George Chklaver, doctor of international laws and of political and economical sciences, Paris Universities, lecturer in the Institute of International High Studies, in consultation with Professor Albert Geouffre de la Pradelle, member of the Hague Peace Court, vice-president of the Institute of International Law of Paris, and member of the faculty of law, the Sorbonne. Both are honorary advisers of the Roerich Museum.

As set forth in Article I of the pact, "educational, artistic and scientific institutions artistic and scientific missions, the personnel, the property and collections of such institutions and missions shall be deemed neutral and as such, shall be protected and respected by belligerents. Protection and respect shall be due to the aforesaid institutions and missions in all places subject to the sovereignty of the high contracting parties, without any discrimination as to the State allegiance of any particular institution or mission."

When the idea of an international cultural flag was first propounded, we were not surprised to find that it met with unanimous interest and enthusiasm. Experienced statesmen wondered why it had not been thought of before. When we asked our honorary advisers, Dr. George Chklaver and



Professor Albert Geouffre de la Pradelle, to frame this idea into an international formula, we received not only a splendidly formulated project of international agreement, but also many answers full of pan-human sympathy.

This international flag for the protection of beauty and science would not in any way demean any interests or lead to misunderstandings. On the contrary, it elevates the universal understanding of evolutionary discoveries, as though new human values had been created and we were moving on to a path of progress and peace. And this understanding of a creative striving toward peace becomes more real. Above all else, this guardian of peace reminds one of the necessity for impressing cultural treasures in the world annals. This is not difficult and in many countries it is already accomplished, although there are gaps and each enrichment in the universal consciousness must be greeted. As the Red Cross flag needs no explanation to even the most uncultured mind, so does this new flag, guardian of cultural treasures, speak for itself. It is simple enough to explain even to a barbarian, the importance of safeguarding art and science.

We often repeat that the cornerstone of the future civilization rests upon beauty and knowledge. Now we must act upon this thought and act quickly. The League of Nations, which has progressed toward international harmony, will not be opposed to this flag, for it expresses their aims of a world unity.

That the idea was originally conceived in the United States is not an accident. By its geographical position the United States is least personally affected by such measures of protection. Hence this proposition comes from a country, whose own art treasures are in no particular danger, illustrating the better that this flag is a symbol of peace, not of one country, but of civilization as a whole.

The flag designed for this project has three spheres within a circle on a white ground, symbol of eternity and unity. Although I do not know when this banner may wave above

all the world's cultural institutions, the seed is already sown. Already it has attracted many great minds and travels from heart to heart, spreading once again peace and good-will among men.

Really it is imperative to take immediate measures to preserve the noble heritage of our past for a glorious posterity. This can only come if all countries pledge themselves to protect the creations of culture, which after all, belong to no one nation but to the world. In this way we may create the next vital step for a universal culture and peace.

(A splendid idea. We do hope that every institution relating to religion, art and science will have this flag which is bound to be respected by any man who is not insane. The *Maha Bodhi* will be in a position to publish the likeness of the flag in a subsequent issue. We must mention that we got this important article through Mr. Siriwardhana, Hon. Corresponding Member of the Society of Friends of Roerich Museum.—Ed.).

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### MODERN RENAISSANCE

BY SIR HARI SINGH GOUR, M.A., D. LITT., D.C.L., LL.D.,  
M.L.A. AUTHOR OF *The Spirit of Buddhism*

The real cause of the Great War is still in dispute, though it is now clear that its one objective was territorial aggression which has provoked so many wars in history. But unlike all the great wars the last one has created a world-wide ferment—intellectual, social, and religious the like of which the world has never seen before. What could have stirred the minds of such a wide circle of humanity; what connection had the clashing of swords with the world-wide ferment in matters wholly unconnected with its objective? The solution lies in the working of human psychology. As in physics so in Psychics the law of resultant forces holds good. Some may call it the swing of the pendulum—others the erratic outburst of human frenzy in a direction which had for ages offered the



greatest resistance to human emancipation and human endeavour. But the fact remains that no sooner the fate of the war became certain social revolutions led by the proletariat tore down the age long panoply of power and wrote upon the escutcheons of the great the one awful word "*Avaunt!*"

As already stated, this great cataclysm was not confined only to those who had visualized the horrors of war or suffered from it. To them, who had lost some of their nearest and dearest relations and friends war became a symbol of a new faith in which human love must in reality give place to human hate, for the war bereaved nations and men had begun to realize that a religion which had not prevented such awful warfare of blood for scarcely any reason at all had lost its vitality. Its formalism had robbed it of its reality. Its alliance with the State had deprived it of its sanctity. For had not the millions of men and women assembled and prayed 'Got straff France' 'Got straff Germany.' Had not the Church bells tolled and the *Te Deum* sung when a victory was won and some more men slaughtered? Those very men and women who were devout followers of the Church and had by instinct and tradition sworn by its infallibility began to feel qualms of conscience whether their Church and the Pulpit was anything beyond a whitened sepulchre. And those who had prayed and their prayers were never answered and those who had wept and their tears had left furrows of bitter disappointment, and those who had given but their gifts were never returned—all combined to tear down the mask of religion and the hypocrisy of priesthood. And in this great revolution the most devout became the most sceptical. Those who had applied the icons every morning to their heads now crushed them under their boots wherever they found them. The Great Czar who next to the Saviour was regarded as the most sacred was brutally butchered in a Siberian veldt by the very people who had been for a thousand years kissing his hand or touching his toe to obtain vicarious sanctity. The Great German War-lord who had dreamt a dream that he was

the New Messiah, the New Redeemer of his people ignominiously deserted his command and ran away to a small neutral zone to escape the fury of his soldiery and the certain fate which awaited his capture by his enemies.

Thus ended the Great War and this has opened a new page in human history. The war with all its horrors had taught men the virtue of reason. The war with all its splendour had shown men the worthlessness of autocracy. The war with all its sorrow and disappointments had pointed the way to the New City set upon a hill. The war had crumbled thrones and crushed the ambition of Captains and Kings. But it left behind a great heritage—the heritage of purer thought and clearer reason. It may be that men who essay the abolition of all privilege, the destruction of all private property, will relent their vigour as soon as the last vestige of Capitalism and power is destroyed ; when the last suspicion of superstition and credulity is vanquished. But the avenging hand of time will soon create a reaction and enthrone the very idols the heads of which had for the time being been laid in the dust by the nondiscriminating fury of the masses. The old order may change but it must give place to a new. It cannot leave a vacuum behind.

Even the heirophants of the new order are aware of it. They know that the mere destruction of an old order is only a battle half won. But the other is more important ; for unless something as stable and more lasting and more attractive is evolved out of the chaos the people will tire of the cult and revert to the old. That such a reversion is already manifesting itself in Russia is evidenced by the drastic measure taken by the Directorate to hang by their heads those found propogating the superstition of the old religion. Probably these very measures will accelerate the reaction ; for many believe that Christianity would never have become the great religion it is if Christ had never been crucified.

His persecution and death evoked sympathy, and sympathy stirred religious fervour giving the Fathers of the



Church a courage and fortitude which never left them even when they were consigned to the flaming faggots. Verily the Christian Church is built with the blood of its martyrs. But the Great War has shaken the faith of the people in a faith which howmuchsoever it may stir the emotion, fails to appeal to human reason. The intellectual Renaissance demands not only a new order, but a new Religion, and not only Russia but the academies of Germany and America are casting about for a creed which will satisfy three principal conditions—it must be true as tested in the light of Science ; it must be moral ; it must be conducive to the man's moral uplift ; and last but not the least it must be serviceable.

A religion which is merely true because it passes the test of Science is no religion at all ; for it is indistinguishable from it. A religion which merely inculcates a higher morality will not hold the masses who will exclaim *qui bono*? A religion which is merely conducive to human service will equally fail and for the same reason.

The quest that is now being made is in the direction of a religion which combines all that is best in man, gives free play to human reason, and is at the same time directly productive of the greatest happiness to the greatest number. A new religion answering all these tests can be easily invented but it will never appeal to the masses since it will lack the necessary authority and sanctity which must leaven religion. It is for this reason that religions such as Postivism and many more have failed to stir the masses. What seekers in this line are after is a religion which the masses accept without the subterfuge of a revelation or the trouble of a sustained propaganda.

Russia is inclined to believe that it has already found such a ready made religion in Buddhism and the fact that she has established a Buddhist University at Moscow and created a Department for its study and the compilation of a comprehensive cyclopaedia of that religion shows the interest that the country is taking in this great Religion of which India is proud to be its cradle. I was myself drawn to its study by a

mere accident but I have lived to see that the time and labour I have spent on it has not been in vain. For it seems to me that a considerable section of the West will very soon become converts to the *Spirit of Buddhism* which answers all the tests to which I have adverted.

Of Buddhism this is generally admitted. It never was intended to be a Revelation but a mere human institution. It was at once a method and a mode of life. Its corner stone was human service. It is that which has drawn to it so many of the foremost thinkers of the day, the Hon. Bertrand Russel among them. In America as in Europe where people have begun to revise their notions of religion, the one thing they have all agreed upon is that it should cease to be an impediment to human growth but remain as an instrument of human happiness. New ideas have been crowding in upon the thinking mind. Is religion at all a social necessity? If it is, will the masses accept a mere man made religion. They want happiness and a hope, if not the assurance, of immortality. A world religion can never be at once appeal to the elite and the rabble. The doctrine of philosophy must then be allied to some dogmas of religion but their alliance must not produce an incongruous medley. As harmony and sympathy are the soul of music, so Doctrine and Dogma must be mutually dependent. They may not conflict as a conflict is impossible; but if the one is certain the other must not be certainly uncertain. No clear line of constructive thought has so far emerged out of the religious chaos engendered by the War. But the minds of men have commenced to settle down to a re-study of the fundamentals of all religions and while there is a strong current flowing in the direction of the world's unity of religious beliefs there is already a counter current towards reversion to orthodoxy. Time alone can show what would be the emergent outcome of such conflict. But whatever it be, time is far distant when the masses will forgo their innate craving. The mysterious has to some a charm which no reason can dispel. But one thing seems certain. All religions must now once more run



an even race for their own supremacy and in this race Buddhism as it was taught by the Master has nothing to fear.

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### THE TEMPLE OF THE TOOTH RELIC, KANDY AND THE PROPOSED GOVERNMENT CONTROL

BY SRI NISSANKA, BARRISTER-AT-LAW.

The whole of the Daladā Māligāwa requires a thorough overhauling, both in the machinery and the control of this most important institution. If one pursues the existing trouble to its root causes, it would be apparent that the present Buddhist Temporalities Ordinance is entirely or largely to blame. The blame if any, therefore, falls at the door of our councillors who seem to have neglected an important safeguard of Buddhist rights. One cannot blame the executive if the legislative council is ineffectual; many are the pledges given by would be candidates seeking legislative honours, but it is now an exploded doctrine that all these promises are nothing but scraps of paper, and sheer cant.

Under the existing conditions the Dalada Maligawa, where in is enshrined an object of the deepest veneration to the entire Buddhist World, is at the mercy of the Diyawadana Nilames. These gentlemen hold office for a long period and are of Kandyan extraction only. Why should this be? I suggest that the custodian of the Tooth Relic should be chosen by the common consent of the Buddhist People of this land, every adult who is a Buddhist having a vote. There are of course two Nayaka Theras of the Asgiriya and the Malwatta fraternities who have a say in the matter, but owing to the fact that monks are prohibited from dabbling in money matters their participation in the checking of the vast accounts that accumulate must be considered negligible.

The Tooth Relic is trotted out whenever funds are needed for the Maligawa or for some other reason, and sometimes,

under grave and sudden provocation, this being the arrival in this unfortunate country of some dethroned or functioning Royalty, of some foreign country.

It must be clearly understood by all concerned that the Holy Relic of The Buddha is not a freak meant for exhibition for pecuniary reasons, nor is His Relic to earn funds for the Maligawa in which it is deposited or for the payment of its staff. Large tracts of lands have been gifted to the Maligawa, the extent of which is really unknown. The munificence and generosity of our Monarchs in the past are only rivalled by their piety, and these ample donations will serve the Maligawa until time shall last. If this be so, why sell tickets for admission to the feet of the Master, who in His very life time did suffer all and sundry to come unto Him without let or hindrance. It is a wonder that His bone does not turn in its golden urn.

The present attitude of the Government is equally unintelligible. Some control of the exhibition of the Relic should be exercised. But that is a matter for the Buddhists of this country and not for the Government. Surely the French Government will not dare to control the opening of the door that leads to the sacred Roman Catholic shrine at Lourdes. If such a thing was attempted the whole Catholic world would rise up in indignation headed by the Sovereign Pontiff himself.

I would draw the attention of the readers of this journal to the terms contained in the Proclamation of 1815, March 2nd a solemn Treaty entered into by the representative of His Brittanic Majesty King George III. and the People of this country as embodied in the Legislative Enactments of this island contained in the Proclamation dated the 21st November 1818, (Ordinance No. 4 of 1892) which is as follows.

*Para. 5. "The religion of Buddha professed by the chiefs and inhabitants of the provinces is declared inviolable and its rights, ministers and places of worship are to be maintained and protected."*



*Para. 10. "As well the priest as all the ceremonies and processions of the Buddha Religion shall receive the respect which in former times was shown them."*

The whole trouble in Ceylon is due to the fact that there are too many Buddhist Associations. There is no unity and team work. There is no definite programme of work, except the holdings of meetings and the passing of pious resolutions, made only to be broken. During the period when the Bodhi Tree at Anuradhapura was cut there was such a wave of enthusiasm. It floundered in a sea of trivialities and sank with a gap beneath the waves it had roused itself. What adequate measures have been taken to safeguard Buddhist Shrines and places of worship? We don't look after our holy places nor do we permit Government to interfere. It is a really hopeless state of affairs. There is one remedy, the concentration and co-ordination of Buddhist activities throughout the Island, with one society at the head. Why should not the Maha Bodhi Society give the lead?

#### ALL-CEYLON CONGRESS OF BUDDHIST ASSOCIATIONS.

DEAR SIR,

At a public meeting of Buddhists held under the auspices of the All-Ceylon Congress of Buddhist Associations on Saturday the 5th instant at the Vidyodaya Pirivena, Maligakanda, the following Committee was appointed, "whose duty it will be with the co-operation of the Ven. the two Maha Nayaka Theras and the Diyavadana Nilamé to investigate into all questions connected with the present situation of the affairs of the Dalada Maligava and report what steps should be taken to bring matters to a position satisfactory to the Buddhist public":—

The Anagarika Dharmapala, the Hon. Mr. D. B. Jayatilaka, J. C. Ratwatte Adigar, the Hon. Mr. P. B. Rambukwelle, Mr. Arthur V. Dias, Dr. Cassius A. Pereira, Messrs. D. C. Senanayaka, C. Robert de Zoysa, P. T. Pandita Gunawardhana, A. Godamune, W. E. Bastian, U. A. Jaya-

sundara, Piyadasa Sirisena, A. Ratnayaka and J. D. de Lanerolle (Secretary).

It has been proposed that the members of this Committee should first wait upon the Ven. the Maha Nayaka Theras and then meet the Diyavadana Nilame before the formal inquiry is held.

Arrangements are now being made for the members to see the two Maha Nayaka Theras at the respective Viharas and the Diyavadana Nilame at the Dalada Maligava in the afternoon of the 17th instant. Early next day, i.e., the 18th instant, the inquiry will be held at the Dalada Maligava.

On the 17th instant at 1-30 p.m. the members will meet at the Queen's Hotel, Kandy, before proceeding with the programme.

I am to request you kindly to make it convenient to be present throughout the proceedings.

I am, Dear Sir,

Yours faithfully,

Sgd. J. D. DE LANEROLLE.

THE VEN. THE ANAGARIKA DHARMAPALA.

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## THE BUDDHIST CONCEPTION OF LIFE

BY THE VEN. D. PANNASARA, OF THE LONDON BUDDHIST MISSION.

It is delightful to think of human life. Beyond a doubt, the thinking man must conclude that man is a wonderful animal. By the power of his brain he controls not only all other animals, but he also can make the elements work for him. Thus man lives and does wonderful things. But unfortunately, many people do not consider and question what life is, or why they live. As far as I know, these questions have not been solved in the West; but they have been solved in the East. Therefore the people of the West are



quite accustomed to look to the East, when they come to consider the problem of life. What is life? Is it a thing which is bestowed upon us by some god, as a period of probation? No, nowadays to prove that sort of assertion is impossible. The people of the modern West have advanced in scientific knowledge. They observe and analyse things before they believe in them. They believe in the doctrine of the impermanency of all compound things, because they have gained knowledge of it through experience. Seeing that everything in man's experience is transient, how does he come to have the idea of an eternal god? Once an Englishman of some power of intellect, and advanced in age, but who is not a Buddhist, said to me "I should be very glad to believe in a Supreme God, but unfortunately I cannot believe." Thus I began to guess that many of the intelligent people in the West pretend to believe in a Creator, and in the government of the world by a god, but actually do not believe, because they do not possess enough evidence to justify such a belief. Thus we come to a conclusion that the belief in a creator is more or less a delusion. With regard to this problem of life there were sixty-two different opinions prevalent before the time of the Buddha. He denied all of them. He accepted the Doctrine of Re-birth only, which was a current belief in his time. He supported this belief, and explained it very beautifully in his discourses, giving some striking examples. The Buddha's teaching of the Chain of Causation is the only explanation of life which is able to stand the test of modern science. The Buddha says that man is born here through Kamma or actions done by him in his previous lives. By a man's clinging to the world or misunderstanding of the facts of life, he commits good or evil deeds which cause him to be born in happy states or in bad states. The teaching of the chain of causation runs thus:—On ignorance depends Kamma; on kamma depends consciousness. (Here I ought to explain how man dies and is born again by being attached to the world through desire. But as

I am intending to deliver a separate lecture on re-birth I shall not touch on it here). On consciousness depend mentalities and form ; on mentalities and form depend the six organs of sense ; on the six organs of sense depends contact ; on contact depends sensation ; on sensation depends desire ; on desire depends attachment ; Up to this point it is shown how man is born through his previous Kamma, how he lives, how he desires things and how he is attached to things. Through his attachment he again commits deeds ; and after his death he will be born again. That is why the Master has said that on attachment depends Kamma and on Kamma depends birth. Thus as you see, this goes continually round and round without ceasing. Death follows birth, and birth follows death. This is the explanation of the phenomenon of life in accordance with the teaching of the Buddha. The Master has never tried to explain the origin of life. He only admonishes people not to waste their time and faculty of thought meddling with questions concerning the origin of the world ; but to learn the four Noble Truths and to follow the Eightfold Path for their salvation.

Thus settling the answer to the question 'What is life?' we must next try to answer: 'Why do we live?' Do people live in order to eat, to sleep, to be afraid of others, and to indulge carnal appetite? Those practices are common to animals and men. There must be a difference between man and animal. I think, a man should be ashamed to be told that he lived for the above-mentioned aims. A Christian may answer that we live because we are created by a god. But do we live to endure the tyranny of a god in this life, and at the end of this life?

Without delaying you in this matter, I will put before you our explanation of this question: Why are we alive? Our Master says:—'As from a heap of flowers many a fair garland may be made, so by one living mortal many good deeds should be done.' Therefore if a Buddhist were asked why he lives, he would answer that he lives to do good. Now



comes the question: Why do we do good? Some people say that there is no use at all in doing good; because they have seen many dishonest people who are prosperous and even flourishing daily, while some honest people gradually sink. But this question: 'Why do we do good?' should be put only to people who believe in a life or lives, after the present life. It is no wonder those people who do not believe in a future existence after death say that there is no use in doing good; because they only think of the present life. If a Christian were asked why he does good, I presume, he would answer that he does good to please his god in order to get admission to an everlasting heaven. We Buddhists do good not to please any god, but because we believe in Cause and Effect, that is to say, we believe that if we do evil deeds we must endure bad results, and if we do good deeds we shall enjoy good results. The Master says:—'Death is common to all living beings; everyone must die sooner or later. There is birth hereafter; one will be re-born in a state in accordance with his own Kamma or actions. If you want to be happy hereafter, if you want to reach final deliverance from suffering, you will have to accumulate good deeds; this alone will be your unfailing friend.' Thus we do good expecting its good result.

There are some people who never think that they have to die sooner or later; they accumulate all sorts of evil deeds and delight in them as if they gained victory in doing evil. To do harm to others is the great joy of their lives. Is it humane, is it proper for men to chase a poor harmless animal with a pack of dogs, and kill it for the mere pleasure of hunting? To my mind hunting for pleasure is far more reprehensible than hunting to obtain meat. If there are deeds which deserve to be called barbarism, this is included in that term. Is there anyone who likes to suffer? Is there anyone who likes to endure loss of wealth, loss of his beloved ones, or loss of liberty? No, there is none who likes to undergo these misfortunes. Thus regarding ourselves we must think of the

happiness of others. That is real humanity ; that is proper conduct of civilised people.

Here, I will repeat a dialogue which took place between King Kosala and his Queen, Mallika. Once the king asked the queen: 'Is there now Mallika, anyone, dearer to you than yourself?' 'There is no one, Sire, dearer to me than myself. To you, Sire, is there anyone dearer than yourself?' asked the queen. 'Nor to me either, Mallika, is there anyone dearer than myself.' Then the king went to Buddha and told him of this talk. The Master uttered a stanza which may be translated thus. 'We traverse the whole wide world with our thought, but find nothing in it more dear to man than himself. Since to everyone self is so dear, let not the self-lover harm others'.

To believe in cause and effect, or what we call Kamma-phala in Pali, is the chief feature of Buddhism. The whole of the teaching of the Buddha depends upon this belief. Without this belief, Buddhism is unavailing. When we believe in the doctrine of rebirth, we are believing in cause and effect. The doctrine of rebirth and the doctrine of cause and effect, are one and the same thing. In the Vasettha Sutta the Master speaks thus:—'Action is fashioning the whole of the wide world. It is action which constrains every living thing, as the whole chariot is swayed by its pole.' Thus we Buddhists attribute all the states of our lives to our own actions. Looking at the people who are happy we are glad in heart and think that they are happy, because they have done good deeds in their previous lives. When we see unhappy people who suffer various miseries, we pity them and think that those people are suffering because they have done bad deeds in their previous lives. We also think of the impossibility of this variation among men and in their condition in life, if they were created by a god. Therefore we maintain that the cause of the lives and destinies of individuals resides in their own actions. The venerable Nagasena quotes a passage from the Scriptures,



which throws light upon the inequality of human destinies. It runs thus:—

'Each being has his own action ; each is heir to his own action ; each is the fruit of his own action ; each is kinsman of his own action ; and each has his own action as over-lord and protector. It is their own actions that divide men, allotting them to high or low estate.'

Now what are good deeds and what are bad deeds? Those deeds which bring happiness to oneself, or to others, or to both, are good ; and those deeds which bring pain and suffering to oneself, or to others, or to both, are bad. The Master advises the venerable Rahula thus:—'When you want to do anything, you must reflect, whether it will produce any harm to you or to others. If reflection tells you that the action is productive of, and ripening unto, woe, assuredly you should not do it. All monks and Brahmins, Rahula, who in past ages were pure in deed, word and thought, won that purity by constant reflection. So in ages to come will their successors win their purity, even as it is won by monks to-day.' This is the way we divide deeds into good and evil. Good-will towards all beings is the leading feature of our religion. Therefore we do not need a list of evil deeds. If we keep in our mind not to do harm in any way to oneself or to any other being it is sufficient, as all the moral teaching of the Buddha is included therein. Neither do we want a list of good deeds, since we know that if any deed brings happiness to oneself or to others, that is good. A deed is bad not because a god or any other says that it is bad ; but inasmuch as it brings about pain and suffering it is bad. This same statement applies with regard to good deeds. A true Buddhist refrains from killing, from theft, from slander, from reviling, from taking intoxicating liquors and drugs, and from all modes of livelihood which bring pain and suffering to living creatures. But he refrains from all those, not because he is told to do so by his Lord, but because he sees that those forbidden things yield bad results. He also does good deeds, such as giving alms,

nursing the sick, feeding the poor and so on, seeing the good results of those performances ; but not for the mere reason that the Teacher has said that they are good deeds. I presume this explanation is quite sufficient to make you understand the nature of deeds.

Some people say that to live according to Buddhism is very difficult. They also say that the Buddha has laid down very rigid rules. It is no wonder that to those who are always blood-thirsty, and to those who delight in making themselves mad by taking intoxicating liquors and drugs, Buddhism seems an impossible rule of life. But Buddhism is the only religion suitable to a man who desires to live a happy and peaceful life. It is true, Buddhists do not regard those who kill as saints. Even to kill a monster is not the way to attain sanctity in the Buddhist sense. The Emperor Asoka in one of his inscriptions says : 'The signs of true religions are good-will, love, truthfulness, purity, nobility and goodness.' I think many of you have heard of this Asoka, who was one of the greatest personalities the world has ever produced. We are told in ancient literature that he was so cruel before adopting Buddhism, that he was called Chandasoka, by the people, a name which means, Asoka the cruel. But after obtaining a knowledge of the teaching of the Buddha, and after becoming a Buddhist, he was so virtuous that he was called Dhammasoka, which means, Asoka the virtuous. This shows what a great influence Buddhism has in modifying a man's life.

A war-like life is not favoured in Buddhism. Our Lord, the Buddha, was not a god of war ; but he was a Man of peace. He has prohibited his disciples from following the profession of a soldier. I need not speak of the suffering and ferocity of war to you. You have had a recent experience of it. Ambition, hatred, and lack of compassion lead people to war. Therefore the great nations in the West need a religion which can teach them the bad results of craving, hatred and ill-will ; and the good results of sympathy, love and compassion.



We have a proverb that the man who is beaten with a piece of burning firewood, is afraid even of a firefly. I am inclined to think that there is a similar feeling among intellectual people in the West. They like liberty. They desire to be independent. They hate the tyranny of any ruler. Thus, they are tired of god-religions in which they cannot find human freedom at all. They think of all religions as coming from gods. Therefore, intelligent people in the West, who know nothing about other religions than their own, are afraid of all religions. To them we are glad to point out a religion, in which they can find freedom. That is Buddhism. That is the only religion suitable to a lover of liberty or freedom. There are no commandments in Buddhism. The Buddha has only taught people with unbounded compassion the way by which he attained perfection, and advised them to follow that way if they also want to get rid of the misery of the world by attaining self-enlightenment. To follow that way or not to follow it, is left to people themselves. The Buddha has nothing to do with the choice of any one. Fortunately for us, our Lord was not a jealous god.

Thus Buddhism teaches us how we have come into existence, why we are alive, why we do good, what ought to be done by people, and what ought not to be done. It also teaches how children should be educated, how children must be dutiful to their parents, how the family life must be based upon love and friendship, what are the duties of a master towards his servants, and those of servants towards their master. Regarding increase in material things, Buddhism teaches how a man should practise perseverance, frugality and so on.

Buddhism teaches the world to live without war and quarrels between man and man. Moreover, it teaches us how to increase our knowledge, to be enlightened ourselves. This also is a chief feature in Buddhism. To gain knowledge is the highest goal Buddhists strive to reach. All the abstract sciences which have been discovered by the thinkers of the West recently, the Buddha taught in the East twenty-five

centuries ago. A Doctor of medicine, who has practised scientific methods for fully forty years, says: 'Science and Buddhism are one and the same thing.' In short, Buddhism teaches man to live happily, wisely and in freedom in his present existence, and also the method of attaining happiness after death. What else does a man want? Follow this teaching of reason and truth so that you may attain Nibbana, the final destruction of miseries.

May all be happy.

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### PAN-PACIFIC BUDDHIST CONFERENCE IN HAWAII

The first Pan-Pacific Conference of Young Men's Buddhist Associations will be held in Hawaii for a week beginning July 20 commemorating the 30th anniversary of the founding of the Association in the Hawaiian Group. The event is being promoted under the auspices of the Y. M. B. A. of Hawaii and is expected to be attended by more than 400 delegates from the countries bordering the Pacific Ocean.

The conference is regarded as significant because it proposes to secure closer co-operation of the Buddhist organizations as a measure to encourage Buddhism among Orientals and interpret the religion to the Christian races. Among the promoters of the conference are a number of American Buddhists, including Dr. Thompson, chief medical officer at Pearl Harbor, Mrs. Thompson, and Mr. and Mrs. Hunt, Buddhist missionaries.

Japan is expected to send about 30 delegates to the conference, including several of the nation's leading Buddhist scholars. Mr. Baigyo Mizuno, who is an expert in the Chinese language and prominent among Buddhists, will leave Japan for China next Sunday for a campaign to induce Chinese Young Men's Buddhist Associations to participate in the conference. The



Chinese organizations are expected to send seven or eight delegates.

A large number of delegates from the coast states of the United States are expected to attend. Most of the members of these organizations are Japanese and Japanese-Americans. The Rev. Konen Tsunemitsu of the Hongan Temple, who is in charge of the Japan chapter of the conference, is also negotiating with the Governments of India, Siam and Burma, to send some delegates to the conference.

#### PROBLEM TO BE DISCUSSED.

The first day of the conference will be devoted to ceremonies commemorating the founding of the Y. M. B. A. in Hawaii. Actual discussion of bills will begin on July 21 and will continue until July 26. After the conference, the delegates will be entertained for one week with excursions to various places of interest in Hawaii. All expenses of the delegates after their arrival at Hawaii are to be financed by the Y.M.B.A.

According to present plans, the Japanese, Chinese, Korean, Formosan and other delegates on this side of the Pacific will leave Yokohama in a body on the Assam Maru on July 11, arriving at Hawaii on July 19. The Rev. Tsunemitsu estimates that the expense for sending 30 delegates from Japan will cost at least Y30,000. He believes, however, that there will be no serious difficulty in raising the sum by subscription because many leading Buddhist institutions are interested in the undertaking. Already a patron organization for financing the trip has been organized with Dr. Junjiro Takakusu, distinguished Buddhist scholar at the Imperial University, as President.

Selection of delegates will be made from among persons intending to become Buddhist workers. The conference will discuss any important bills concerning methods of co-operation, problems of common interest for the organizations participating, research work, publication, methods of missionary work in English and other foreign languages and establishment of an international federation of Y. M. B. A.

"The conference is intended for the encouragement of Buddhism," said the Rev. Tsunemitsu in an interview with a representative of The Japan Advertiser, "thus contributing to the peace and happiness of mankind and the creation of a new civilization. Study of Buddhism has become increasingly popular in the West. As a matter of fact, there are about 70 Buddhists of white races belonging to the Y. M. B. A. in Honolulu. Many promoters of the conference are Americans.

#### PROGRESS HAS BEEN SLOW.

"We are anxious to spread Buddhism among the peoples in the West but the progress in this work has been very slow, due to lack of funds. As a result the amount of money being sent to America to subsidize some of the Buddhist organizations is very small. The Rev. Jogeon Senzaki has been working among Americans for more than 20 years. He has been doing good work and has many converts. He devotes all his time for preaching Buddhism among white people.

"I was recently informed that an organization for research in Buddhism was organized in New York. The number of such organizations has been increasing in all parts of the world, showing that the attitude of the West toward Buddhism has greatly changed. One of the difficulty in preaching Buddhism among the peoples in the West is the language barrier.

"For instance, there is no really efficient book in English, explaining what Buddhism really is. In preaching Buddhism among the white races, it is necessary to have specialists who are proficient in English.

"Another difficulty is the method of preaching. This point, as well as the matter of the language barrier, will be thoroughly discussed at the Hawaii conference and I am of the opinion that we can formulate a method by which the Western peoples may comprehend the doctrines more easily."



## THE PHILOSOPHY OF SUFFERING

BY CHRISTMAS HUMPHREYS

*President of the Buddhist Lodge, London.*

I have called my address to-night the Philosophy of Suffering, and I intend to analyze the nature of suffering and consider our attitude towards it. Now the Buddha said, in categorical terms ; "All is Suffering." ; "All compounded things are filled with suffering!", and again he said: "One thing only do I teach: Suffering and deliverance from Suffering." That being so, and the repetition of the word Suffering being so depressing to Western ears, it is essential that we examine into that fundamental truth. It may sound "strong meat for babes" to commence one's philosophy with the nature and extent of suffering, but the Buddhist faces facts ; he is not interested in things as they ought to be, or as he would like them to be, but as they are.

Now there are those in the world who do not realize the existence of Suffering, who do not live as though they know of it. They are ignorant, ignorant of life as it really is. The remainder, those who realize the existence of suffering, do one of two things with regard to it, they either seek a way out by blindly pursuing pleasure or they accept it as inevitable, as something from which there is no escape. The Buddha said: "Realize it, and then transcend it," but you must do the one before you can do the other.

To realize it means to realize that it is the basis of Buddhism. It is fundamental to the Buddhist teaching. It is one of the Three Signs of Being: All is Impermanent, all is Suffering, all is Anatta. It is the basis of the Four Noble Truths. The whole of the Buddha's teaching rests upon an understanding of Dukkha, Suffering. What then is Dukkha?

To understand its meaning fully it is necessary to meditate



A Meeting of the "Community around Buddha," Berlin.  
Our esteemed co-worker Mr. Martin Steinke is the Organiser and President of this Buddhist Group.





Dr. Ernest Rost  
Author of "Nature of Consciousness"  
Contributor to MAHA BODHI.



(Seated) Rev. Shinkaku and Prof.  
Mattra. (Standing) Revs. Ieda and  
Nakayama, of Hongwanji Temple.



Sir Hari Singh Gour  
Author of "Spirit of Buddhism"  
Contributor to MAHA BODHI.

upon it for oneself. In a lecture like this one can only analyze it in an attempt to understand a few facts about it. Really to understand its meaning and significance one must experience it, live it, and find the way out from it for oneself. Now Dukkha is a word which can be translated into English by no one term. Therefore we should not say that Suffering is the basis of Buddhism but rather that Dukkha is the Basis of Buddhism. Dukkha may range from inconceivable agony of mind, emotion or body down to the slightest disharmony or imperfection in the lightest and most delicate form.

We must face the omnipresence of suffering ; one cannot get away from it ; everywhere is suffering. The man in the slums knows it well enough, but can only amount of money or the enjoyment of perfect health guarantee its elimination from your life? You may lose your money and your health, and the possibility of this is ever at the back of your mind.

Again, is not your happiness of the moment only gained by deliberately ignoring every other human being who is suffering, and not only every other human being but all else that lives, all other forms of that One Life which is everything?

There are two main forms of suffering and I can only describe them, although the distinction may sound curious, as physical and metaphysical, the suffering caused by human beings and the suffering that is necessarily bound up with the limitations of existence.

Taking the first example of suffering in its metaphysical sense, we may say that life is filled with suffering because it is impermanent, because life is changing every moment, is in a state of flux. Change necessitates disharmony and friction, disharmony between the parts of the whole, the friction of innumerable opposing wills. The best analogy that occurs to one is that of a typical cross roads and the traffic thereon, innumerable opposing factors, the opposition of different desires.

Secondly, dukkha is a natural concomitant of progress. All movement forward means change, progress, evolution,



becoming something else, the opposite of "settling down." It therefore means uncertainty, friction, trouble, suffering more or less acute. The very effort to promote this progress involves some degree of dukkha. Take the artist, the poet, always in mental agony of mind, as it were, because he cannot bring his ideal down into the world of men. He is an example of the creative agony of mind consequent on trying to make one's dreams more real upon earth. The imperfections of the material with which he strives to express his ideal bring him unhappiness.

Finally, we have the more difficult subject, the suffering consequent on the constitution of man. If we analyse man we find that he is essentially dualistic in nature. Whatever names you may give to his Higher Self and his lower self they are obvious facts. There is a self of personal desires and there is an unselfish something else which tries to control the selfish desires of the personality. So arises the conflict between the desires of the body, of the senses, of the mind, and the aspirations of the better part of one's makeup. Hence the arising of temptations and an acute warfare between the two and if I succumb to the temptations of the lower self, my better self suffers accordingly.

These four examples of different forms of suffering, quite apart from the actions of any one individual show that suffering is an integral part of existence. Then one comes to what I have called physical suffering, comprising the material mental and emotional parts of man. Everything connected with the life of man involves suffering. The Buddha said "Birth is suffering, growth is suffering, decay and disease are suffering, death is suffering." In his cycle of life every single being is born, grows, decays and dies. He is re-born, grows, decays and dies—one ceaseless round of dukkha. Birth is suffering, as every woman knows; growth is filled with suffering—we speak of "growing pains"—and the pains of adolescence, of adaption to changing conditions, bring suffering in their train.

As to the suffering of the emotions we have the very real forms of fear, anger and thwarted desire. We speak of being "torn with emotion" "racked with emotion" . . . .

On to the mental plane we have all grades of suffering, from acute mental agony to indecision and doubt. Thus we see that on every plane on which consciousness functions there is suffering in some form and in some degree of intensity.

So the Buddha was right. One must face the fact that "All is Suffering." Those who deny it and who claim to be content must sooner or later realize two things, firstly that their happiness is of the moment, and secondly that it is purely selfish. 'Of the moment' because all is *anicca* ; you may be happy under the conditions in which you find yourself at the moment but those conditions will not remain the same. To-morrow you may lose your money, wealth, friends, everything which comprised your temporary happiness. There is no security to be found in the changing things of earth ; therefore your happiness in so far as it depends on those things must be ephemeral, must be purely temporary. Secondly it is "selfish" in that it is obtained only by shutting your eyes to the ghastly suffering of your fellow man, your next door neighbour. You cannot shut him out ; he is a part of your, part of the greater you. You can only be happy if you ignore him and to the extent that you ignore him you are being selfish and the selfish desire is only binding you the closer to the Wheel of Suffering.

Those in the West who do realize suffering do one of three things. They seek a way out in pleasure, or in the belief in a future life, where happiness will be "eternal," or they accept suffering as inevitable.

In analysing the nature of pleasure and of pain one must realize that they are relative terms but one must accept some kind of definition, limited though it may be. Taking pleasure in its broadest sense what is its basis and why do people seek it? There was an observation on this subject in the press a few days ago which I thought very apt. It was made I think



in a sermon delivered in Canterbury Cathedral about the modern generation. The speaker expressed an idea that was new to me and struck me as interesting. Speaking of pleasure, as understood by dancing and singing, the people's usual way of "being happy," he said that the real purpose of pleasure, the real source of it, is in the inner joy of the individual. You are full of joy and you express it in dancing etc., but that meaning of joy had become prostituted to something totally different. We now seek pleasure in order to *make* ourselves happy. Dancing and singing are now means of helping one to forget the misery of life instead of being expressions of inner joy, and this is purely a means of self delusion. The perfect man would be perfectly happy, for with him pleasure would be the natural expression of inner happiness. But to him pleasure would not be an end in itself. It is a delusion and a dangerous delusion to imagine that to be happy is the purpose of life. Such an attitude means attachment to life, more suffering, a closer binding upon the wheel of birth and death, more suffering. . . .

Happiness, like suffering, is widely different in expression. Happiness ranges from the purest bliss down to the maudlin happiness of the drunkard. We must remember that all forms of happiness, even those that we accept as most perfect, are always to a certain extent selfish ; ignorance is always a factor in all forms of happiness. The nearest approach to perfect happiness is I think described by Shelley in "Queen Mab" when he says :

"For when the power of imparting joy  
Is equal to the will, the human soul  
Requires no other heaven."

In other words, the nearest approach to perfect happiness is that of working for the greater happiness of the whole of which one is a part, altruistic work for the whole of humanity, forgetting one's own little petty interests and whole heartedly working for some cause, movement or society whose ideals

are striving to that end, working in some way and in some measure for the advancement of humanity.

The fundamental cause of Suffering in Ignorance and the best way of working for humanity is to destroy that ignorance by propagating the teachings of One who knew what suffering was and who found the way out. Perfect happiness can only be found when all limitations have been removed, and that state is attainable only in Nirvana. But because there are those who have realized that none can be perfectly happy until *all* are perfectly happy, thus turn back on the threshold of Nirvana and come back into the world of men to help others to the goal to which they themselves have won the way.

We must distinguish between legitimate recreation and the purpose of life. The purpose of life is not to be happy, but this does not mean that we need be miserable or depressed. Buddhist peoples in the East are some of the happiest on earth, and that in spite of the fact that they know all life to be dukkha.

I have mentioned two other ways of finding a way out of suffering, two other useless ways, to seek for it in an after life or to accept it as inevitable. Those who seek it in an after life, however, are blinded by delusion. There is no heaven world of eternal perfection into which we are born immediately after this life ; there is a state of digestion of the experiences of this life and a return to life to continue those experiences, and this happens again and again until one has attained to perfection by one's own efforts.

Thirdly, those who lie down under the suffering of life and accept it as inevitable are adopting the most depressing and disheartening attitude of all. Those to whom life means simply hell upon earth are the ones who must need our message ; they are the ones it is our duty to teach, the ones whose ignorance of the facts of life we must do our best to remove.

So much for Suffering. It all sounds very depressing, perhaps, but let us turn to the brighter side of the picture.



What is the Buddhist's attitude towards suffering? I will classify it under four headings:—

First of all, face it; face it deliberately, contact is deliberately, experience it deliberately and don't try to run away from it.

Those who do not understand the nature of suffering have never been in the East End of London or within Prison walls; have never walked down a long corridor underground at the Old Bailey and seen on one side rows of cells and on the other a blank wall, symbolic of the outlook on life for the criminals in the cells awaiting trial, sitting invariably with their heads between their hands and going straight ahead with the expressionless outlook of the man who has lost . . . everything. There is no deeper experience to be found fit that is typical of the average life, without the ingredient of crime, of millions of our fellow Londoners.

Having faced suffering the second thing is to learn to sympathize. Sympathy and compassion are the same thing in the Greek and Latin originals respectively. Both mean "to feel with," to feel another's suffering vicariously, and this experience awakens to the full the Buddhist virtues in the heart, awakens that divine compassion which alone made the Buddha decide to give his teaching to the world after his Enlightenment. When the feeling arose: "No one will understand what I have discovered; why should I trouble to teach it?" he realized that there were those whose eyes were but little covered with the dust of ignorance who would grasp its import if it were taught to them.

Thirdly, analyze the Cause of Sufferings. Only by the removal of desire for self can suffering be removed, and when all desire for self is slain we do not come back into this universe of *anicca*, *dukkha*, *anatta*. That and that only is the final cure for suffering. All desire for self is foolishness, an attempt to swim against the stream of evolution. Foolish is the man who tries to swim against it, who tries to pit his little selfish personal desires against the vast forward move-

ment of evolution. The wise man swims *with* evolution. The noble man swims ahead, pulling the whole of humanity in his wake.

Finally, refuse to draw ahead. Refuse to leave the world of suffering whilst there are those in it who still suffer. Here we touch on the conflict of the ideals of the *arahat* and the *bodhisattva*. It is said that the *arahat* ideal is a selfish one, that he is merely concerned with himself, with his personal salvation or deliverance from the sorrows and sufferings of re-birth into the realm of men, whereas the *bodhisattva* refuses to think of himself, he considers only the welfare of the whole of humanity. But what is the difference between the two? No man can help forward the deliverance of humanity while he is himself embroiled in his own personal desires, whereas he who has freed himself is thereby drawing humanity nearer the goal.

What, then, does the Buddhist do in the face of Suffering? First of all he meditates upon it, endeavours to understand its nature, and then realizes for himself the way out of it. He studies that Way out of Suffering, and begins to live this Middle Way himself, but he does not forget to teach it to others in order that they may at least have the opportunity of treading the self-same way.

“Cease to do evil

Learn to do good . . . .

This is the religion of the Buddhas.”

First, cease to do evil, for we are all doing evil every moment of our lives in thought, word and deed unless we are very careful and are constantly on our guard.

Of the grosser forms of evil deeds there are one or two I might mention. There are people, many of them kind-hearted people no doubt, but thoughtless people, who in the name of sport cause ghastly pain and agony to lower forms of life. Then there is another form of cruelty practised by still more ignorant people in the shape of slandering their fellow men, who by false or unkind assertions about others



cause their highly sensitive fellow men and women intense suffering.

Then there is the causing of suffering by hatred, by thoughts of ill will against others. Angry thoughts may injure more than a blow. In the tenuous matter of the higher planes a cruel and vicious thought affects others in a more subtle and deadly way than do actions on the physical plane.

Finally, "learn to do good." I need hardly refer to the misunderstanding of those who imagine that a Buddhist must not "interfere" with the karma of another. It is our duty to alleviate suffering on every occasion which presents itself. It is true that it may be a man's karma to suffer but the cause of the man's suffering is no concern of ours, no reason why we should not help him to endure the suffering his errors of the past created. It is our duty to help him, and to tell him how he may avoid suffering in the future.

It has been said that the Buddhist insistence upon suffering is cold and unsatisfying to the heart. How can this be said in the face of the Buddhist effort at every moment of his existence to cease doing evil and strive to act in the best interests of the whole of humanity? The great virtue of Buddhism, and the one which he is ever trying to cultivate to its fullest degree, is that of Compassion for every form of life. How in the face of this can it be said that Buddhism is cold and unemotional? The sole aim of the Buddhist is the advancement of humanity. His ideal is the noble and essentially human one of rousing man to realize the nature of the fetters that bind them to the wheel of change and sorrow, and to point out to them the Way Out of ignorance and illusion, the Path which leads from suffering to peace.

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## THE POLITICAL ASPECT OF BUDDHISM

BY TAW SEIN KO, C.I.E., I.S.O., BURMA.

The most pressing problem of the day is how to achieve Dominion Status for India within the British Empire, which is based upon peace, contentment, and the harmonious unification of the varied, conflicting, and the heterogeneous interests of the diverse races, nationalities, and creeds of the 320 millions of people inhabiting the sub-continent, and how to discuss that difficult and intricate problem so as to secure fruitful results at the Round Table Conference to be held in London in May or June next. At the outset, it may be promised that, for want of equipment, *personnel*, and resources for purposes of offence and defence, it may be stated that it is neither politic, expedient, nor desirable to establish Dominion Status *en bloc* immediately. The time taken may be ten, twenty or thirty years, as in the case of Australia and Canada ; and, in order to have a safe margin, let us fix the time-limit at thirty years. During the life of the next generation we may proceed to utilize Buddhism as the cementing bond of the units of the Indian Empire, in different ways.

For the lack of a State Religion, which secures a uniformity of ideals and modes of thought and expression, China with her population of 500 million souls, has been subjected to periodical convulsions, internecine warfare and upheavals, which involve the loss of valuable lives and the destruction of property. Since the Revolution of 1911, and the subsequent abdication of the Manchu dynasty and the substitution of Democracy for Autocracy, China has been subjected to continual turmoil and upheaval during the last 19 years, and has not enjoyed peace and order continuously for a single triennium. When the Han and T'ang dynasties



ruled over China, and when the influence of Buddhism was in the ascendent, the country was happy and prosperous. Similarly, when India was ruled by the Mauryan dynasty, whose representative was Asoka, and when she was ruled by the Guptas, whose representative was Harsha Vardhana, both these dynasties being influenced by Buddhism, the country was happy, contented and prosperous. - In Japan, too, the people were moulded into a political solidarity by means of Buddhist influences, which favour Democracy, in 1867, when the Emperor was re-called from his retirement in order to revive the fortunes of the country. In Burma itself and also in Siam, the Buddhist monk has been a power behind the throne, and he is a trusted adviser of the King in important matters, like the transfer of capitals, the declaration of peace and war, the formulation of policies relating to the system of education and taxation, the promulgation of important laws, etc.

The question for consideration is how to introduce Buddhist influences into the social and political life of the peoples of India without adversely affecting the existing religious systems. Hinduism is the Religion of the Forest, which has absorbed Buddhism after a career of a thousand years, and fosters isolation, exclusiveness, peace, contentment, spirituality and meditation. Islamism is the Religion of the Desert, and encourages activity, organization, expansion, efficiency, combination, leadership and worldliness. Sikhism attempts to combine these two religions into a harmonious whole, but it has signally failed in its purpose. These three religious systems are fundamentally opposed to each other and their fusion or coalescence will take a long period of time. It is, therefore for serious consideration whether Buddhism, with its long tradition of Sympathy and Tolerance, should not come forward to effect a reconciliation between the adherents of these three religions so as to turn the hostile camps into friendly ones to inaugurate a course of national unification.

There are also the Panchamas or Depressed Classes, are placed on a low social scale and who are looked down upon for their ignorance, destitution and lack of enterprise. Although there is yet no solidarity amongst the Depressed Classes, they are on the threshold of being claimed, through conversion, by the Hindus, by the Moslems, Sikhs, or Christians, and, they may, at any moment, be turned into a convenient handicap in the political scale, as in the case of the "Irish Brigade" under Parnell in the British House of Commons, when Disraeli and Gladstone were the eminent leaders.

For the purpose of our present discussion, we may ignore the number of the Native Christians, Parsees, Jains, and Buddhists and assert that, out of a population of 320 millions, the Hindus number 150, the Moslems 70, the Sikhs 40, and the Depressed Classes 60 millions, and the question for consideration is how to reconcile the three communities to each other and to the Hindus, who form the major part of the population, so that the peoples of India may live in a state of harmony and friendship and may be on the right path towards social and political unification.

China became unified because there was a uniform (1) National costume, (2) inter-marriage, (3) inter-dining, (4) a common religion, (4) a common script, (6) and a common literature. Confucius was not a Creator of any system of Religion or Philosophy and he called himself a "Transmitter of an ancient doctrine," which has now survived for over 5,000 years.

Europe became unified and great because she was subjected to the influences of Palestine, Greece and Rome. From Palestine, she received Christianity with its cosmopolitan outlook, humanitarian tenets, and ethical principles; from Greece, she received refinement, culture, philosophy and art; and from Rome, she received the unparalleled system of jurisprudence which organized peace and order and maintained an Empire, as also Poetry and History.



India is even more fortunate than either China or Europe if she has only known how to weave her indigenous and foreign influences into the web of her national destiny. Before the birth of Christ, Alexander the Great of Macedon entered India and left influences which are still traced on her coinage, sculpture, and architecture ; she has the Vedas, Upanishads and the Puranas, which are a priceless heritage to the Hindus, because they embody the national ideals and aspirations ; the Persian literature, which was noted for its elegance of composition the power and comprehensiveness of expression was introduced by the Mughal Emperors, and that literature had come into contact with Greek Philosophy and Art ; from Arabia she received the virility and manliness and enterprise of her Literature and Commerce ; from the Portuguese, Dutch and the French, she received the spirit of marine adventure, commercial enterprise and territorial expansion ; and lastly, from the British, who are the inheritors of the Roman Empire, she received the blessings of peace and of an ordered Government and honest administration as well as the fruits of Education, Commerce and Industry.

Universities have been established at the following places ; Dacca, Calcutta, Patna, Agra, Allahabad, Lahore, Bombay, Madras, Coimbatore, Hyderabad in the Deccan, and Mysore. At each of these 12 centres, it would be desirable to establish a Chair for the teaching of Pali and Buddhist lore so that the various races, nationalities, and creeds of India may have mutual understanding and mutual confidence. It would be both expedient and politic for the Maha Bodhi Societies of Calcutta and London to bend their efforts towards such a happy consummation.

After the Great European War of 1914-1918, which has impoverished the world by disturbing its financial equilibrium, and by reducing its purchasing power, whereby all countries are now suffering from an unprecedented economic crisis, the leading thinkers are looking out for a new religion which will bring peace and good-will among mankind, and they have

pitched on Buddhism as that new system of faith. At Moscow, the Soviet Government has established a college for the teaching of Pali and Buddhism. At Berlin, a centre has been established for the propagation of the Buddhist doctrine. In London itself, through the foresight, industry and organizing powers of the Venerable Anagarika Dhammapala, a Buddhist Mission has been founded at No. 41, Gloucester Road, Regent's Park, with ramifications in New York and on the Continent of Europe. The establishment of Buddhist centres in Europe and America is likely to have a fruitful repercussion on India and the rest of Asia.

Buddhism possesses not only a high ethical and educational value, but also a sociological value in accordance with the teachings of Nalthus, which were first accepted and followed by the people of France. Over-population is one of the primary causes of poverty and human suffering. Bishop Inge, the famous Dean of St. Paul's Cathedral, London, stated that the 36 millions of people inhabiting Great Britain should be reduced by one-half so as to secure comfort, convenience and contentment for the British nation. The learned Bishop is looked upon as a Sage and Prophet, like Carlyle, the Sage of Chelsea, and his far-seeing and statesman-like advice is being acted upon. Accordingly, British-Control Clinics have been established at several localities, and, according to the statistics recorded at Somerset House, the British birth-rate has been appreciably so reduced so that, in future years, the amount of doles granted from the public Exchequer to the vast army of the unemployed who sometimes number about 2 millions, will be materially reduced. If Buddhist tenets take root in the soil of any country, a celibate Order of Monks and Nuns would be introduced as in the Roman Catholic Church, and its population is likely to be reduced in a few decades. The fertile valley of the Irrawaddy river in Burma is capable of supporting, in comfort, a population of over 40 millions, but, owing to the celibacy of the Burmese monks and nuns, the population of



Burma Proper is only 10 millions. A small and reduced population is capable of securing for itself comforts, conveniences and accommodation, which are denied to the over-populated areas of the Provinces of India. Over-population breeds poverty, hunger and unemployment, and the latter breed agitation, sedition, riots and rebellions.

It would, therefore, seem that for the economic, social and political salvation of India, the revival of Buddhism is the only panacea.

In conclusion, I wish to suggest that, for the moulding of British and Indian India, it would be desirable for the Rulers of the Native States to abrogate their existing Treaties with the British Crown and to negotiate fresh Treaties, which would be in accordance with the requirement of modern times. This was done in Japan in 1867, when the Shogun of Tokio, who had been the virtual Sovereign of Japan, and the Samurai or Feudal lords surrendered their rights and privileges, and invited the Emperor to come out of his retirement and seclusion in order to assume a sway over the country. The greatness of Japan and her assured position in the Comity of Nations originate from that historic date and that unprecedented self-denying ordinance.

The best brains of India would be present at the Round Table Conference to be held in London in May or June next, when it is hoped that difficulties, which now appear to be insurmountable, would be solved satisfactorily. Lastly, I wish to suggest that India, which highly respects Tradition and Blue-Blood, should get a Royal Viceroy to watch over her destinies and advancement. In order to fill that high rôle, His Royal Highness the Duke of York, the second son of His Most Gracious Majesty the King-Emperor of India, appears to be the best qualified, the most dignified and the widest acceptable personage.

I wish to conclude this article with a message of hope and optimism. It is a sign of the good times that a Kshatriya, Sir Hari Singh Gour, a Jurist, Politician, Statesman, and

Oriental Scholar, has come forward with his noble thank-offering and monumental work entitled "The Spirit of Buddhism" to be reverently laid upon the altar of the "New Revival," and that a learned scholar like Mr. Barua, Professor of Pali at the University of Calcutta, and several other Indian gentlemen of high social and political standing, like Pandit Madan Mohan Malaviya, should take an interest in the preservation of Buddhist monuments in India as well as in spreading the gentle and humanitarian tenets of Gautama Buddha from the Himalayas to Cape Comorin. At the same time, in London, the Five Great Naval Powers, namely:—The United States, Great Britain, France, Italy and Japan, are discussing the question of reducing and limiting naval armaments and of abolishing submarines; and, at no distant date, the League of Nations at Geneva will undertake to discuss the limitation of Land and Air Forces and the abolition of war. It would be expedient to attach a penal sanction to the activities of recalcitrant nations by constituting these Five Great Powers as the "Big Brother with a Big Stick" in order to overawe and reduce to submission any nation that may fail to obey the behests of the League of Nations. When war has been abolished and when the foundations of Democracy have been laid deep in the soil, the ground will have been well prepared for the shedding of the bright, illuminating and germinating rays of Buddhism, which is the only Religion, that is capable of avoiding friction, unpleasantness, and controversies, and of creating a Universal Brotherhood and Universal Peace by its strong cementing bond of Love, Sympathy, and Tolerance. Through the operation of the centripetal and cohesive forces generated by Buddhism, there is still a good prospect for effecting the unification of the different parts of India and of achieving a satisfactory and efficient Dominion Status at no distant date. (This letter was written before the arrest of Gandhiji and the recent announcement re. Round Table Conference).

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## THE BUDDHIST MEDITATION

By J. MARQUES RIVIERE.

In this study, we enter upon an important matter ; it is called in Asia: *YOGA*, i.e. the junction between *Arupa* and *Rupa* planes. In other words, we can say that it is realization of the *Un-manifested* in the manifestation. Some European authors begin to understand the primordial consequence of the doctrine of *Yoga* in the studies of the religious phenomena of Asia. Mysticism is, for religions, the purest source and the most important current by it, all religious men know themselves again and are joined in the same contemplation of the ineffable. *Yoga* is the rules of the Asiatic mysticism. Buddhism is not ignorant of this source of blessings ; the Lord was a Teacher and a Yogi : the way He used to attain liberation was a kind of *Yoga*. We can say that the goal of the Buddha was the *Moksha* or liberation ; it is the attainment of *Niroāna* ; it is the same idea with different names.

The great means to attain *Moksha* through *Yoga* is the practice of meditation ; let us not take it as a goal in itself. By concentration and meditation we go to *Moksha* ; but do not meditate for meditation only ; we shall make a mistake.

How can we define *Yoga*? *Patanjali*, the great Master in this matter, said that it is the stability of the *manas* (mental) or the fixing of attention on one point only with great persistence. The two ways are called in Sanskrit : *Samadhi* and *Ekagrati*. *Dhyana* is the means used to calm the *manas* and reach *samadhi*, the goal of the arahat.

The faculty of concentration is the greatest power in this world ; in the stream of the life, always variable current, in which emerge waves which are called "the I", the concentration is the power that makes the manifested to go beyond the unmanifested, the strength that makes the being to go out

of the world of the desire and put it into the mystic words. Concentration is the great slayer of the delusive reality.

What are these mystic worlds, this "mysterious land" which are the supreme goal of the wandering monks? They are indefinable, for they are out of the *name and form* (*nama-rupa*); neither the *manas*, nor the senses can reach them. It is the Reality, the Pure Idea, root of all things, root even of the Being. It is called, in the Buddhist texts the *Nirvāṇa*, the Immortal. "*This immortal for which all the monks leave house-life, I promise you shall live soon with this Immortal, if you follow my way. . .*" says the Lord.

What are the means to claim the mind? The abstention from all the desires is the base of this Yoga; the *manas* is to be watched over like a furious elephant which try to find everywhere something to destroy. It is necessary to study this mind as another person; one of the favourite processes is to reascend the mental associations till the beginning; the *manas* is, by this way, emptied and the calm comes slowly.

There are, *grosse mode*, the way used in the exercises of meditation; every *Guru* has his own mode, but the general process is the following one:

(a) *The meditation on the Horrid*—The young *Chela* ought to reject the lust, "the devouring fire." The Wise say that it is necessary to meditate during the night in the cemeteries and the charnel-houses, near the corpses and skeletons; the thoughts weaken the violence of the desires and, little by little, the young ascetic clear himself from the attractions of the senses. This process is also used by the Christian monastic Orders. The ascetic, then, need not go to cemetery for helping his meditation; he has learned to "clean his bones", that is, to dissect himself and see the skeleton which is under all flesh and all forms. . . .

(b) *Respiratory processes*—It is a complicated technic; it is necessary for the *Chela*, the student, to control his respiration and the ways of his breathing; there are correspondence



between the movement of the air and the movement of the current of life inside the body.

(c) *The four holy meditations (bhāvanā)*—These meditations are to be effected on the four following qualities: benevolence, piety, joy and equanimity.

The meditation on the benevolence is the most important: it is this force which preserve the monks from the bites of the snakes: in directing his benevolence on the furious elephant *Nālāgiri*, the Buddha appeased the beast. There is a passage in the *Anguttara Nikāya* on this subject:

"After the meal, I go to the forest. I heap up grasses and I sit down, cross-legged, with a right body, and I surround my face with benevolent thoughts. I stay there and I let my power of benevolence to spread over the four quarters of the cosmos. . . ."

(d) *The rising to the Six Abhijñas*—They are the mystic powers:

- (1) The Science which allows to realize the miracles of creating illusions.
- (2) The Science of the divine hearing.
- (3) The Science of the knowledge of the thoughts of others.
- (4) The Science of the past lives.
- (5) The Science of the divine eye, which can follow all the beings in their transmigrations.
- (6) The supreme Science by which the Wise destroy all illusions.

(e) *The meditations on the Four Truths*—It is the most powerful meditation. It is necessary to make efforts during long time before obtaining power to make this meditation all right. It is the way to *Nirvāna*; it is the SCIENCE (*jnāna*) and the great WISDOM (*prajñā*). This wisdom destroys error and the fourfold mistake: to think as happy, pure, permanent, substantial that is not pure, unhappy, impermanent and

not substantial. Its characteristics are the disgust of the world, the absolute indifference and a sole aspiration towards *Nirvāna*.

*Yoga* is the way which conducts to Illumination. Those who have realized trance (*dhyana*) can understand and judge deeply its intrinsic value. Meditation in Asia can be different in the form: It is unique in the spirit. It is difficult to European people to know something good about it, for Asiatic *Gurus* refuse systematically initiation to *Chela* inspired with critical spirit. There is a matter of confidence, of mutual benevolence which is in question here. It is the sole key which can open the heart of the *Guru*.

The sole goal of *Yoga* is to spring out of the manifestation, out of the *samsara*. *Buddha*, the great *Yogi* has shown the way. "We cannot be Buddhist without the practice of meditation", as a priest of the *Zen* sect told me, once.

Let us not forget that the "prayer" is an occidental state of mind. It is wanted by the sentimentality of Europe, which cannot understand other forms of union with divinity; it is wanted by the creed of the West in an "All-Mighty God" who can make good and ill; the prayer can calm this Deity. I do not say that prayer is not good in itself, for the "itself" does not exist; I think it is a way of a devotional side which can help much those who are of a devotional constitution; but I think that it is not the *only* way of liberation; above all, it cannot be the pure *Moksha*, for prayer is *with form*, and liberation by *Moksha* is *without form*. This distinction has been put in evidence even by the Christian mystics. By the meditation, human being liberates himself, for he KNOWS. What can be said about one who knows? He is the Master, to whom the desires obey as dogs and for whom the forms are only dreams. He is gone out of the "wheel"; he realizes the value of all things and the Gods themselves envy him.

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## CHRISTIANITY IN JAPAN

By S. HALDAR.

Not much is known to general readers of the attempt made by the Jesuits in the sixteenth century to bring the people of Japan *en masse* over to the "true religion." Of all propagandists the work of the Jesuits in India and Japan in spreading the "true religion" has been the most remarkable. The Church of Rome regarded all heathen lands as hers of right. St. Francis Xavier, the follower of Ignatius de Loyola, who is known in the religious history of Europe as the Apostle of the Indies, reached Asia Portuguesa in May, 1542. He made the mid-sixteenth century great in missionary annals. Albuquerque had made conquests in India for Portugal. The Portuguese had obtained India from the Pope as a Donation in return for which they were pledged to establish Christianity in India. ("The Religions of India" by A. L. Saunders, C.S.I., I.C.S., London: Watts & Co.). Albuquerque "had inaugurated the admirable practice of forcing the natives to 'become Christians' which was ever a favourite Iberian method." (Vincent Sheean in *Asia*, New York, for February, 1929.) At the instance of Xavier the King of Portugal directed his Viceroy and Deputy Governors in India to actively co-operate with the Jesuit Missions and thenceforward the work of conversion of the Hindus proceeded merrily. The gruesome story will be found stated briefly in "The Cross in the Crucible," pp. 284-85. Nations, like individuals, have their Karma (Kamma) and it is due to something to the credit of Hindu India that a more enlightened and humane people of Europe finally became the paramount power.

We propose to deal here with Japan and not with India. Xavier landed at Kagoshima with his Portuguese followers in 1549 and (as we are told in "The Story of the Inquisition," published in 1928 by the Freethought Press Association of New York) by 1581 the Jesuits had upwards of two hundred churches

in Japan. They converted not only the common people but about a dozen of the "daimyo" or barons as well. The Shinto Emperor Nobunaga favoured them as allies against Buddhism which had already supplanted and submerged the Shinto cult. At one time it looked as if Japan would become a Catholic country. The men in power were deluded into granting concessions to the strangers under the belief that they would preach a form of the "law of Buddha." Lafcadio Hearn in accounting for this has mentioned the fact that the Roman rites exteriorly resembled those of popular Buddhism. The form of religious service, the vestments, the beads, the prostrations, the images, the bells, the incense and candles pleased the popular imagination. The early Church had adopted these from later Buddhism which in its turn had been influenced by Hinduism. The tolerance of the Jesuits towards ancestor-worship, which converts were generally left free to practise, was another reason for the popular acceptance of Catholicism.

Their growing power led the Portuguese invaders, in 1572, to demand the whole town of Nagasaki as a gift to their Church; and they got it. Nagasaki thus became Christian territory. The Jesuits then began to attack the local religion more vigorously. We are told in "The Short History of the Inquisition" that they set fire to the Great Buddhist temple and attributed the fire to the wrath of God. Thus stimulated, the zeal of their converts led them to burn some eighty other temples in or about Nagasaki. Within the city and its territory Buddhism was totally suppressed. In the province of Bungo all Buddhist temples, numbering, it is said, about three thousand, were destroyed by the converted "daimyo" and many of the Buddhist priests were killed. The burnings and slaughterings were praised by the Jesuits as evidence of holy zeal. Under the Emperor Nobunga's encouragement the foreign faith had become coercive; and at the time of his death in 1586 he had come to regret his policy in favouring its introduction. "The conduct of these missionaries," he said, "in persuading people



to join them by gifts of money does not please me". His successor, the Emperor Hideyoshi, pursued a different policy. In 1587 he burned the Jesuit churches in Kyoto, Osaka and Sakai and drove the missionaries out of the capital in reprisal for the destruction of thousands of Buddhist temples. For four years after this the Jesuits refrained from preaching and so were left unmolested. In 1591 the Emperor gave leave to a number of Spanish Franciscans, who had followed an embassy, to stay in the country on condition that they were not to preach Christianity. The Franciscans broke their pledge and Hideyoshi made an example by crucifying six Franciscans, three Jesuits and several other Christians. The propaganda was stopped until Hideyoshi's death in 1598. The next emperor, Iyeyasu, who is characterized by Lafcadio Hearn as "one of the shrewdest and also one of the humanest statesmen that ever lived," engaged himself in organizing and unifying his empire and in establishing his power to cope with the foreign aggressors. In 1606 he issued an edict forbidding further mission work and proclaiming that those who had adopted Christianity must abandon it. He pursued a discriminating policy and did not consider the Dutch or the English to be Christians in the sense of the edict, nor did he regard them as politically dangerous. But evangelization had proceeded very far in Japan and by 1614 Christianity had been introduced into all but eight of its sixty-four provinces. Iyeyasu died and was succeeded in 1616 by his son, who continued the war on the nation's enemies. In 1636 a host of converted peasants rose in arms, burnt all Japanese temples in their vicinity, and imprinting a cross on their banner, appealed to the Christian element everywhere and declared a religious war. After a bitter struggle in which he received help from the Dutch ships in the harbours the Emperor succeeded in crushing the rebellion. This led to the extirpation of Catholic Christianity in Japan. Such, in brief, is the story of the escape of Japan from the Roman octopus.

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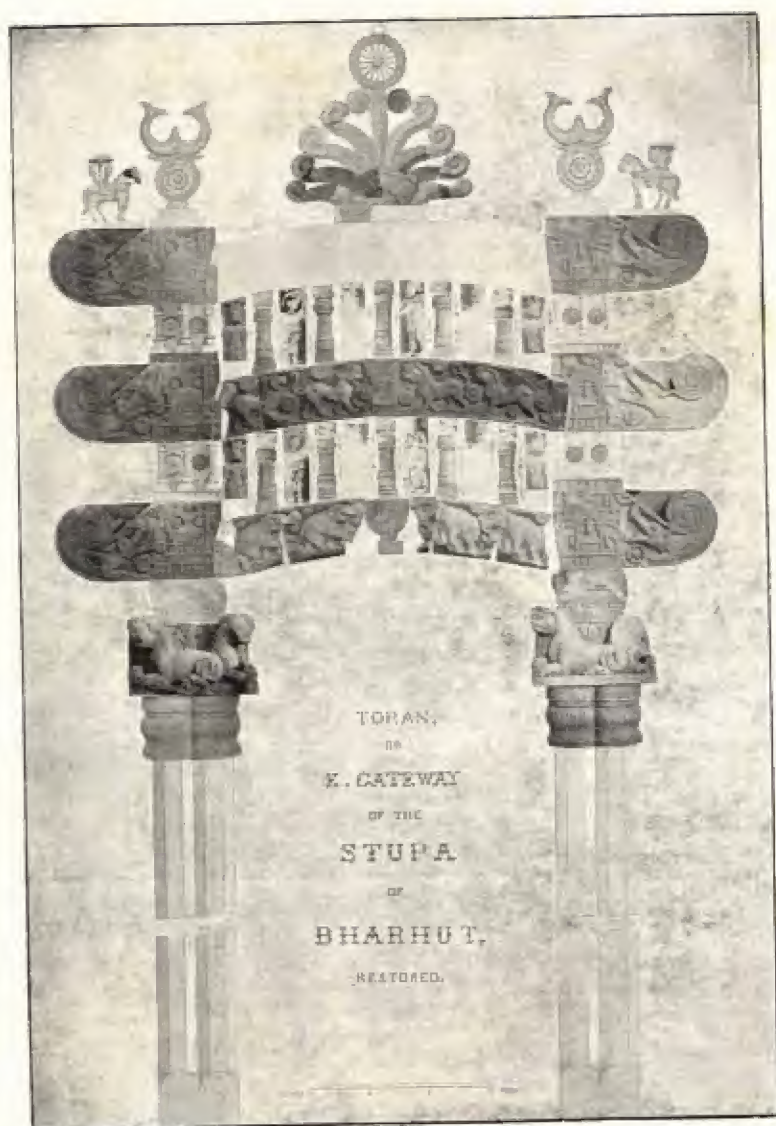
## THE PRIESTLY "EXPLOITATION" OF INDIA

By SHIVA CHARAN LAL, B.A., LL.B.

In a short letter on the Kumbh Mela, which recently appeared in the "Pioneer," I had ventured to give some aspects of the enormous unproductive waste which goes on in the Hindu community, in season and out of season, in the name of the so-called religious charities. To-day I wish to supplement that waste by another which goes on daily and even hourly in the garb of religious sanction and calls for urgent reform. I shall not talk in the abstract, I cannot, and I am not a politician. A young girl or woman who carries her first child is usually discovered in her fourth month and from that time onwards till the child is born several so-called religious ceremonies are held, at which the family priest officiates and gets his fee in cash and kind. Then a day comes, soon after his birth, when the 'Namkaran' ceremony takes place and the little bundle of humanity is given a name. This is, of course, again done by the family priest, who gets his fee and an additional fee has to be paid for making a horoscope whether one may believe in it or not. If the child happily lives and gradually grows through boyhood into manhood or old age there are many more occasions for the family priest to add to his fees and feast, as will be shown presently, but if, unfortunately, he departs from this world within the first few years of his existence even then the unfortunate parents have to feed the priest or one of his kind, according to their means, twice a year, during their lifetime—once on the actual day in the month in which he had passed away and again on its counterpart falling in the first half of the hindu month of Aswaj, which usually corresponds to some dates in October. If however, the child blooms, his "Cholkarm" (shaving the head) ceremony takes place and it is an occasion for the family priest to pocket a few silver



coins, even in an ordinary family. Then a day comes, say at the age of six when the child has to be sent to his Guru (again the family priest), though even formally, and the Guru has to be paid. At the age and it ranks next in importance only to marriage, the family priest is again to the fore and his fee, too, on this occasion is next only to what he hopes to get on the occasion of his religious ward's marriage. 14 to 16 is now the usual age for betrothal, and the family priest gets his tax whether he has had any hand in bringing about the betrothal or not. The marriage is usually not long in coming and now the family priest gets much more than he had received on any previous occasion. If the boy and the girl still happen to be in their tender teens, the consummation of marriage is usually postponed from a year to three years, but when it does take place the family priest must, of course, again be summoned—and his summoning means fee—if not by the boy's father then by his mother and an auspicious day fixed. And as soon as the young couple are caught napping—of course in the religious sense, for all this is done in the name of religion—and it is discovered that they are going to get "pledge of affection" a few months hence, the priest-craft asserts itself with a redoubled force—for it is going to be the birth of a grandson this time—and the vicious circle of fees starts again in the fourth month of the young woman's delicate state. In case there happen to be several daughters and daughters-in-law of child-bearing age in the family and the parents too not too old—both phenomena by no means un-common—this permutation and combination of the priestly tax knows no end and baffles all calculations. On reaching only so far I find that I have missed one vital link in the chain of fees—vital because it is recurring—and I may have inadvertantly missed some other also. It is that every living son's birth-day anniversary must be observed as long as the parents or either of them is himself or herself in the land of the living, and the family priest given something, however small.



GATEWAY OF BHARHUT STUPA, (now in Calcutta Museum).  
(An appeal has been made to restore the site of this Stupa by  
Bharhut Restoration Committee, Satna, G. I. P. Ry.).





Hongwanji Buddhist Temple, Honolulu.

The above list is by no means exhaustive, but let us now have a little peep into the other side of the curtain of life. As soon as a person in the family is found to be more than ordinarily ill the family priest is called and hired to recite some *mantras* of his own selection, for a certain period of time, everyday, to ward off the evil day. If, however, these *mantras* prove unavailing and the sufferer must die, the family priest officiates at the death-bed; and while the intensity of grief in the hearts of the dear and near ones may make them temporarily unconscious to what they should or should not give away, the family priest in nine cases out of ten takes good care of what he receives or should receive. Then the journey from home to the cremation ground, though usually brief, is rather expensive even in case of ordinary mortals. But the most expensive part of it comes during the ten or eleven or thirteen days (as the case might be) following the cremation when the deceased has to be equipped for his wanderings and sojourn in the various stages of the other worlds and his ashes have to be deposited in some sacred river or place.

It might appear to some that this nauseating scale of fees must, after all, end with death, but no, it survives, as it has been held binding on the three successive generations of sons, grandsons and great-grandsons to perform the "Shradh" ceremony of their fore-runners and only Hindus who perform it know what it actually costs them in practice. Thus from the fourth month in the womb of the mother, through a whole life, and for even three generations after that it is priestly fees in the beginning, priestly fees in the middle and priestly fees in the end—all taxes and super-taxes. And the beauty of it is that death duties are, as a rule, heavier than life duties, in more senses than one. I wonder if a firm of undertakers in Lucknow—perhaps they were Hashmans—who once posted a catching advertisement "Why live? when you can be buried for Rs. 25" will take their courage in both hands and offer identical terms to the dying Hindus.



I have not said a word here about the so-called charity doled out to the priestly classes in the daily life of an ordinary Hindu household, nor a word again about the Hindu potentates, rajas, maharajas, taluqdars and merchant—princes who often give their weight in silver and gold and sovereigns and gold mohars and jagirs, to the priestly classes. But assuming that the entire population of Hindu India is 250 millions, excluding the priestly classes, and of the high caste Hindus 200 millions and each Hindu gives his or her priest or his prototype annas twelve a year—by no means an overestimate—Hindu India gives away, in the name of charity or wages or both, to her priestly classes a staggering sum of Rs. 20 crores a year—which is equal to the gross annual revenue of any two major provinces or the combined revenues of all the big states of India viz Hyderabad, Mysore, Baroda, Gwalior, Kashmir, Indore and Travancore, in a single year! I have not excluded the Hindu "untouchables" from my estimate, for though a priest may not eat anything touched by them he can certainly accept cash from them or feed himself at their expense.

We have heard and read a good deal about the alleged exploitation of India by its invading hordes in the past, but what is it as compared with the exploitation of India by its priestly classes since the Vedic times, say some 6,000 years ago? Personally I think that this priestly exploitation is even older than the Vedas themselves, but to arrive at a workable estimate—though even this estimate will be frowning enough—I have placed its beginning at the Vedic period. What are the sporadic adventures of a Mahmood of Ghazni or a Mohammed Ghori or a Nadir Shah to approach, even at a respectable distance, this organised and un-ending exploitation of India since the Vedas? India's politicians are anxious to curtail expenditure on the Indian Army, but if they can not do it we can certainly cut short our expenditure on our own army of priests by at least 15 crores a year. Have we the courage to do it? Aye, there lies the rub.

A Buddha is needed again to break or at least curb this agonising priestly tyranny: our social and religious reformers can at best create only ripples on the surface. When shalt thou come O Maitriya, O Keshava, promised by the Blessed One two thousand five hundred years ago?

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### NOTES AND NEWS

#### MULAGANDHAKUTI VIHARA AT SARNATH.

We should like to invite the attention of the Buddhist public and our friends to the appeal for funds to complete the Vihara, and to the notice regarding the opening of the Vihara in the near future. The resources of the Maha Bodhi Society have been tapped to the fullest extent, and it will not be able to carry on the work without incurring a huge debt if it is not liberally supported by the Buddhist world. In this connection we heartily thank Mr. Hiralal Amritlal Shah of Bombay for his generous gift of Rs. 5000/- towards the building fund. At the request of many friends the Society has decided to build the main stupa for which we require at least Rs. 22,000/- which must be collected before November. Mr. Govila, the Vihara contractor, has kindly consented to wait for the final payment till November. The Sarnath project is one on which the future of Buddhism in India nay, the whole world depends. We do hope that some benefactors would come to our rescue before long.

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#### BURMA AND CEYLON.

It is with regret that we have to mention the disastrous earthquake in Burma killing several hundreds and throwing many thousands homeless and destitute; and the cyclone in Colombo rendering about 10,000 homeless. As is well known,



these two countries, with their characteristic generosity, have always helped other countries whenever they were in need of help. It is nothing but fair that other countries should now extend their sympathy in a practical manner to the sufferers in Burma and Ceylon. The Secretary of the Maha Bodhi Society will be glad to receive any contribution towards the relief fund organised by us. All contributions will be thankfully acknowledged. We trust that the rich Indian merchants will liberally contribute.

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#### THE FOSTER FUND.

The Foster Fund was established in 1921 in honour of the gracious lady Mrs. Mary Foster of Honolulu whose benefactions have been immensely helpful to the Anagarika Dharmapala to carry on the many-sided activities of the Maha Bodhi Society. With the interest of this Fund we are able to keep up the Dharmarajika Vihara, the *Maha Bodhi* journal and the Library, and to maintain Bhikkhus in Calcutta, Sarnath and Gaya. From the accumulated interest the Anagarika was able to build the Foster Building attached to the Calcutta Vihara. A portion of interest has also been paid to the Sarnath Vihara Fund. In addition to this fund the legacy bequeathed to him by his late father has been of great help for him to carry on the work of the Maha Bodhi Society since 1906. As the activities of the Society are yearly increasing in volume and importance our capital Fund should be augmented to enable to derive a bigger interest. May we not hope to find another benefactor to do so.

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#### OUR ANNIVERSARY NUMBER.

We thank most sincerely all the honorary contributors who have so kindly sent us articles for this special issue. We are sorry that some very valuable contributions have been held back owing to want of space. They will appear in the next

issue. We are happy to be able to send as a gift to our numerous readers a reproduction from a water colour painting of the Calcutta Dharmarajika Vihara from the brush of the well known Colombo artist Mr. A. C. G. S. Amarasekara, the vice President of the Ceylon Society of Arts. He is the only Ceylon artist who had the distinction of being allowed to exhibit his paintings in the famous academies of London and Paris.

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#### BUDDHA DAY CELEBRATIONS.

We are asked by the Secretary of the M. B. S. to thank all the donors and the Sinhalese student community for helping materially to make the celebration a success. Mention must be made of the eight little Samaneras who spared no pains to decorate the Relic Chamber of the Vihara. We are grateful to them for their presence throughout the ceremony.

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#### THE ANAGARIKA.

We are very happy to announce that the health of the Anagarika Dharmapala is slowly improving though he can not move freely as both of his legs are still very weak. We are all grateful to him for sending a message in spite of his weak health. This is perhaps the first time he wrote to the *Maha Bodhi* since his illness which began in February, 1928. May he soon recover and grace the Calcutta centre with his presence.

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#### MR. B. L. BROUGHTON.

We are delighted to hear that the vice-President of the British Maha Bodhi Society, Mr. Broughton, is about to sail for the East. We are sure that his stay in Buddhist countries



will enable him to study Buddhism in the company of practising Buddhists and also the Asiatic Buddhists will get an opportunity to discuss matters with an English Buddhist. We extend our hearty welcome to our dear co-worker and look forward to his visit with keen interest.

\*                      \*                      \*

#### OUR SAMANERAS.

The eight Sāmaneras who are studying in Santiniketan have come to Calcutta for their summer vacation, and are staying in the Maha Bodhi Society's Head-Quarters with their Upādhyāyas Revs. Dhammaloka and Sāsanasiri.

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**Read the Maha Bodhi**  
**The Oldest and the only International**  
**Buddhist Monthly**

**Support Young Samaneras**  
**Undergoing Training For Missionary Work**  
**Monthly Expenditure About Rs. 250**





# MAHA-BODHI



MULAGANDHAKUTI VIHARA & BUDDHIST INSTITUTE (MAY, 1930)  
which His Majesty the King of Siam is invited to open next winter.



Maha Bodhi Avasa in Malika Crescent  
Future scene of activities during the opening ceremony.



Entrance to the Vihara. Asoka Stupa is seen  
through the 2nd arch from left.

# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

अथ भिक्षुवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अन्त्याय  
इताय सुखाय देवमनुस्माने । ईसेय भिक्षुवे धम्मं चादि कङ्काणां मज्जे कङ्काण  
परियोसान कङ्काणं सार्थं सव्यचने केवलपरिपुष्पं परिसुहं ब्रह्मचरिं पकासेय ।

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*—MAHAVAGGA, VINAYA PITAKA.

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JULY,

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C. E. 1930

[ No. 7

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MULAGANDAHAKUTI VIHARA

AND

THE WORLD BUDDHIST INSTITUTE

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A sum of Rs. 20,000 for the erection of the  
Stupa alone is required immediately.

This is not at all a big amount for the Buddhists  
to collect if they only try.

Surely all the 500 million Buddhists are not  
going to be silent.

Help to usher in the Buddhist Renaissance.



## BUDDHIST CHANT

BY H. W. B. MORENO.

I take my refuge in the Perfect One,  
Buddha, the Highest Goal of all endeavour,  
Of Wisdom Boundless, Universal Sun  
That draws with Love which nought can ever sever.

In Dharma also, do I refuge take,  
The Perfect Law, wherever it be found,  
Which shines before the upward path I make,  
Boundless beyond, unalterably sound.

In precious Sangha's Fellowship take I  
My refuge, that will lead to perfect peace,  
The Order Blest for all mankind to try,  
The way to endless Knowledge and Release.

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## GOOD WILL

BY BHIKKHU SUMEDHA.

*"Verily enmities come not to an end through enmity ;  
through loving kindness it is that enmities come to  
an end. This is the everlasting law."*

*"Happy indeed we live, among those that hate, unhating.  
In the midst of men that hate, free from hatred  
dwell we."*

DHAMMAPADA.

Praise to Him who has entirely destroyed anger, desire,  
and ignorance, and gained the full perfection of Loving-  
kindness and Wisdom.

Ignorance is that which gives us the false aspect of a thing and conceals its true nature. It causes all that leads to harm to appear superficially beautiful and charming. This wrong impression of things upsets our mental balance, and causes us to hate and repel one thing and to crave and seek after another. We are forever kept in a turmoil, on one side by desire, and on the other by dissatisfaction which, if it is not rid of in time, will soon grow violent and untameable. Thus will our mind soon be overcome by anger. Just as a tiny spark can set afire a great heap of wood that is dry, so does anger infect and overcome the mind, which then becomes turbulent like a stormy sea. Anger even affects the body. The blood begins to boil under the influence of rage, and all the constituents of the being (both of body and mind) are enfevered by the paroxysm of rage. The beauty of the angry person's face disappears. Through the anger that fills him, his eyes become discoloured. Upon his anger there follows hatred. Then in succession there follow harsh words, and still harsher and more cruel deeds.

What a pitiful sight it is to see one who thus becomes a pathetic prey to dissatisfaction, anger, ill-will, hatred, hunger for revenge, and all the evils that follow in the train of these ! We do not fall into such a pitiable plight if we cultivate full consciousness of our thoughts as they arise within us. The moment we become aware of any trace of dissatisfaction within us, we can, if we so wish, easily subdue it and regain tranquillity of mind. One who is persevering and vigilant may speedily overcome anger before it overcomes him. He praises calmness of mind, associates with those that are controlled of mind, and takes delight in the cleansing of his heart. He valiantly resists and fights against all tendencies that make his mind a slave to anger. When hatred, desire for revenge, and other hindrances to good-will are discouraged, tender-heartedness and compassion little by little will develop into perfection. Nothing that hurts the feelings of any living creature or robs him of his liberty, will please him. He thinks



it shame to "blend his pleasure or his pride with sorrow of the meanest thing that feels." To be able to love man and bird and beast, is his sincerest and best prayer. He slays no creature either for what is called "sport," or for the sake of obtaining its flesh. And thus it comes about that they approach him without suspicion or fear, and find in him their best friend.

When the Bodhisattva was making his efforts to attain Perfect Enlightenment, he lived in seclusion beneath majestic trees in vast forests far from human haunts, aloof from all sensual pleasures. All the beasts of the wild were his friends. They came to him to share in his love. He rayed forth his thoughts of loving-kindness to all creatures. Even fierce beasts of prey were influenced by his good-will ; they did him no harm.

Between Tissamaharama and Kirivihara (Ceylon) there is a beautiful stream which flows through the midst of magnificent scenery. All pilgrims bathe in this clear stream to refresh their weary limbs. As soon as a pilgrim steps into the water, shoals of small silvery fish dart quickly towards him and begin to swim and sniff around his legs. Though this may be the very first time that they have encountered him, they are perfectly friendly and unafraid. They are certain that he will do them no harm. How much sweeter it is to share the friendly feelings of these tiny fish than to kill them and devour their flesh !

Kind words as well as kind deeds possess great influence. They exercise over the hearts of people a double sway. Harsh and cruel words are hurtful. They make worse those who hear them, render them less docile. Kind words soothe the heart and heal the wounds which rude, rough speech has made. They melt hearts, bring them together, and make them receptive to admonition. Just as only a magnet can attract a magnet, kind and gentle words easily affect a mind that is kind. Some people are less receptive to kindness than others.

When children are brought up in the midst of cruel and unmerciful people who kill animals and are in the habit of using rude and rough language, they become less and less receptive towards injunctions to kindness since they have neither tasted the sweets of kindness nor had any opportunity of cultivating it. They feel no shame in committing any kind of cruel deed. Thus their incapacity to develop kindness must be treated with pity, and their vices must be forgotten. We must not be disappointed when we find that they are insensitive to kind words and kind deeds. In the work of trying to revive their capacity to feel the emotions of kindness and gratitude, great patience is necessary. If only the strength of our kindly feeling is sufficiently great, beyond a doubt it will at length reach their heart and awaken, if only for a moment, that kindness within them which for long has been sleeping there. In ancient times, rude uncultivated people who did not know the value of diamonds, thought that they were only pieces of white stone. Similarly those who are not accustomed to kindness often undervalue it, thinking that it is the outcome of fear or some other weakness. But gradually, as they begin to feel its influence, they will begin to understand the value of this diamond-like virtue.

On my last tour as a pilgrim to the sacred places in Northern India, I went with a number of other pilgrims to Jetavanarama where the Lord Buddha in the course of his life spent nineteen rainy seasons. When we reached the rest-house for pilgrims it was about seven o'clock in the evening. There I had the pleasant surprise of meeting an elderly Burmese Bhikkhu from whom I had received kindness and hospitality during one of my previous tours in India. But when I met him this time he did not recognise me, and I do not remember that I told him of our previous acquaintance. Nevertheless, he was so kind that he carried my alms-bowl for me when we went across a paddy field to his monastery where I was kindly lodged. I did my best to get him to allow me to carry my bowl for myself as I did not like him



to take that trouble, but he would not allow me to do so. He is an elderly, fully ordained Bhikkhu, and I am only a novice. Since it is not customary for elder Bhikkhus to carry the bowl of a novice unless that novice is too unwell to carry it for himself, I was very much moved by his kind behaviour. A few days later we went to Lumbini, in Nepal, the birth-place of Prince Siddhattha. There, in Nepal, we were all very kindly and hospitably treated. On our return journey we met some Chinese pilgrims at Kakaraka Bazaar. As they did not understand English or any other language that we knew, and we did not understand Chinese, they tried to express their ideas by means of signs. The only thing they wished to know was whether I had had my meals. This shows how hospitably inclined they were towards unknown people. At the Buddhist rest-house at Rajagaha I was given a room by the incumbent Bhikkhu, whom I had never met before ; but I waived acceptance of it as I preferred to sleep in the open air, and agreed to pass the night on the veranda. As the night was very cold, since it was the winter season, he tried to make an enclosure for me with his robes, even against my wish. I wrapped myself in a robe and blanket, and went to sleep. I think it was about midnight when I woke and found that I was covered with another blanket. At once I knew that I owed this service to this kind Bhikkhu.

Corporal punishment and harsh words, sometimes used by teachers to correct misbehaving or idle boys, often do much harm. Such teachers can never expect to gain the love and respect of their pupils by this barbarous method of training them. No one likes punishment, even if he knows that he has deserved it. Boys who are punished obey their teachers out of fear, not because they of their own good will choose to obey. Out of the fear that has been produced in them by punishment, they exhibit a false and hypocritical pretence of love towards their teachers and parents. To escape punishment they are forced to tell lies. They feel no shame in using harsh words or in beating another boy, since such things are

quite common in their class room. Corporal punishment has the effect of making boys hypocritical, timid, melancholy, and cruel, and the school a place of torment. Boys brought up without physical restraints in a cheerful and peaceful manner will grow up into cheerful men inclined to ways of peace. The best and most natural method of training a child is by the exercise of vigilance. Whenever a teacher finds a boy doing anything wrong, he must stop it at once. It is very easy to prevent the growth of an evil habit in its early stages if teachers will only patiently watch the manners and habits of their pupils. Even in the case of a boy who is habitually bad, the rod should not be used. Evil cannot be overcome by evil ; it can only be overcome by good. An intelligent and patient teacher will soon find out what methods are best for the improving and correcting of a boy who is habitually bad. His methods are not harsh ; they are soothing and effective. Nothing pleases a child more than to obey a teacher who is kind and firm. His words of approval are more effective than rewards.

Servants are sometimes cruelly punished by their masters. They do hard work, yet they often receive only poor wages and poor food ; and still their masters are dissatisfied with what they do. They demand of them that they do still more work, without regard to their ability to do so. Even when they perform their duties promptly and conscientiously, they are treated with harsh words. Let us feel pity for these unhappy people. Through not hearing any words of comfort they become disheartened and discouraged. They lose all confidence in their masters. Even honest and faithful servants will become dishonest and unreliable when they are treated harshly and cruelly. But servants who are treated with kindness, and given good food and good wages, will love their masters and perform their duties with diligence. Lazy servants become industrious, and the dishonest become honest, when they are kindly treated. When they fall sick, they ought to be well looked after. When they are tired, they should be given an



opportunity to rest. When they are hungry, they should be given good food. When they do wrong, they should be admonished and forgiven. When they are sad and downcast, they should be comforted and encouraged with gentle words. And when they show a lazy disposition, their energy must be awakened and roused with admonitions that are vigorous and yet kindly. When a master eats any kind of special delicacy, he should share a little of it with his servant. Before he sets him any task, he ought to ascertain beforehand if he is in fit condition to perform it. Suspicion, over-confidence, and want of vigilance will often make servants dishonest. It is very important to study the ways and manners of one's servant intelligently, in order to see that he performs his duties properly. In order to understand any person as regards his character, abilities, capacity of understanding, his weaknesses and grievances and so on, we must endeavour to put ourselves in his place. This does not mean that we should associate with him and behave exactly as he does. It means only this, that we should set aside and renounce that pride which causes us to consider that we are far above him.

It is perfectly true that we are superior to some people, and inferior to others. But it is dangerous to encourage in ourselves such comparisons, since they tend to increase our selfishness and erroneous opinions of ourselves. The same person may be inferior to us in one quality, and superior to us in another. A man may be poor in worldly wealth, but rich in character. When we assume a false garb of equality and counterfeited friendship in order to secure the fulfilment of our own selfish aims, in doing so we only expose our own weakness. There is no solid substance in this kind of equality ; it is only an outward seeming. But real unselfish equality has solid substance in it. It is a noble quality. One who has really cultivated it, with ease can stoop at will to the level of a very poor man. The heart of such a person is blest with humility and voluntary poverty. He climbs to greatness by

the ladder of lowliness, and rays forth his good-will and loving-kindness to all.

At one time some royal princes came at the same time as a barber, to seek admittance to the holy Order of Bhikkhus under the Lord Buddha. The princes, being desirous of mortifying their own pride as princes by doing honour to a barber—which barber afterwards was known as the venerable Upali, one of the most eminent Theras in the Order—begged the Buddha to ordain this barber first, before them, and thus make him their elder, their superior in the Order. They had sufficient courage and resolution to put this check upon their pride, and foster in themselves the spirit of equality and fraternity that belongs to the Buddhist Order of Bhikkhus.

*(To be continued)*

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## SLAVERY

BY PANDIT SHEO NARAIN.

INTRODUCTORY REMARKS.

This paper is divided into two parts. Part I contains some pieces of information about the institution of slavery among ancient nations of the world other than Hindus, the slow process by which this institution gradually met with disfavour of some nations of Europe and America and how it was reduced considerably in its rigidity and popularity amongst the Asiatics of ancient days. This part also briefly refers to the realization of the detrimental effects of it on the morals of humanity, and the retribution which it eventually brought about. It further briefly describes the behaviour of so-called modern "civilized" nations in the employment of slaves for labour in their colonies outside Europe. It does not deal with the genesis of the movement against slave trade, it only states as a fact that it took some time to surmount the prejudice in its favour which had been ingrained for centuries in



the minds of those who, owing to custom, did not feel the qualms of conscience. From a cursory survey of the results, it seems the doctrine of *karma* has received absolute confirmation. Part II deals with the types of slavery amongst the ancient Hindus and the revolution caused by the teachings of Lord Buddha in this matter. It briefly refers to a revival of some incidents of slavery amongst the Hindus after the banishment of Buddhism from India. I may here point out that to the British nation is due the credit of the abolition of slave trade by an Act of Parliament called the Emancipation Act of 1833, as a sequel of which, Act V of 1843 was enacted in India which abolished slavery in British India. It is to be noted that slave holders had to be paid £20,000 to carry out the operation of the Emancipation Act.

The world requires to be told that there lived in India a sage named Sakya Muni, otherwise called the Buddha who was the first man in the world to preach the equality of man some 2500 years ago. The Buddha always told his audiences that they should not accept any of his doctrines merely because he said so, everything he preached, he exhorted them, to put to the test of reason. In short Buddhism was only an enunciation of Ethical and humanitarian principles, which must, without fail, find universal confirmation some day.

Time may come when false fears, empty hopes, superstitious ideas, dogmas and beliefs in transcendental communications will disappear to give place to a code of ethics given to the world by that great Master. It is hoped that modern scientific knowledge, as it advances, will, some day, demonstrate every letter of his teachings. Religion is obviously a necessity and if it is based solely on ethics it need not fear any attack, however formidable or powerful, from any quarter whatsoever. It is gratifying to observe that Buddha's sayings are now attracting attention and receiving serious consideration at the hands of scholars and philosophers in the civilized world.

One cannot help feeling great pain when one reads in

these pages the inhumanity shown to creatures who had an equal right to rank as human beings. What is history after all? "It is a record of either of the happiness or unhappiness of mankind".

## PART I.

### BABYLON.

In Babylon two or three thousand years before Christ, it was customary to brand the slave's body with his owner's name or to stamp the name upon a tablet which the slave was compelled to wear. In like manner we find in Rome long after the Christian era slaves like dogs wore collars. (P. 2833-34 Harmsworth World's History.)

### GREEKS.

Among the Greeks slaves were often prisoners of war as well as natives of the soil. Their condition was announced to all men in letters tattooed upon their foreheads in blue or red.

Aristotle held slavery to be necessary and natural, Plato disapproved of Greeks having Greeks as slaves. The later moral schools of Greece scarcely at all concern themselves with the institution. (P. 218, 25 vol., Ency, Brit.).

Speaking of Greece: that generations of labourers are not merely shut out from the most rudimentary human rights but suffered innumerable wrongs, we cannot help thinking that the punishment was just which at last made Greece herself the slave of Rome. (P. 2830, Harmsworth History.)

"Man's inhumanity to man is its own retribution." The captive reacted upon his captor and slavery once a sign of superior strength of the Slave Masters became the main factor in their fall. (P. 2835, Harmsworth History.)

### ROMANS.

In Epirus after the victories of Aemilius Pallus 150,000 captors were sold. Caesar on a single occasion in Gaul sold 63,000 captives. (P. 218, 25 vol., E. C. B.)



By the original Roman Law the master was clothed with absolute dominion over the slave extending to the power of life and death. (Encyclopædia Britannica, Vol. 25, page 219.)

The number of slaves possessed by wealthy Romans was enormous. Some individuals are said to have possessed ten thousand. (Everyman's Cyclo., 11/490.)

Roman Slave Merchants—In one day ten thousand slaves sold in the Aegean Island of Delos. (P. 2831, Harmsworth History.)

In Roman dominions, her slaves probably numbered 6 crores. (P. 2832—ibid.)

*(To be continued)*

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## CONVERSION TO BUDDHISM

### OVER 200 INDIANS BECOME BUDDHISTS.

That Buddhism will again become the national religion of the Indian masses is evident from the number of people who are anxious to embrace it, and who are daily being converted to the path of the Buddha. On the 20th April, in a far away village, without any pomp and ceremony, about 150 people of Nagal Alathur, Gudiyatam Talung, in the Madras Presidency now resident in Jaragdhi coal fields, near Gomoh, were admitted to the Buddhist brotherhood by the Rev. Bhikkhu Kondañña attached to the Maha Bodhi Society of Calcutta. It was through Mr. G. Appadurayar, editor of the *Tamilian*, that these people were first interested in the Buddha Dhamma. In this connection Mr. Appadurayar sought the co-operation of the Maha Bodhi Society which was readily given, and the result is the conversion of about 150 Tamils. Mr. Appadurayar is the president of the K. G. F. Buddhist Societies and is doing commendable work in the field of religion. He has again written to us to send a Bhikkhu to convert a large number of men in Ghatseela (B. N. R.). We

have deputed the Ven. Sāsanasiri Thero now attached to the Maha Bodhi Society (Buddhist Mission) to proceed there and to initiate them into Buddhism. The Thero who went there on the 9th May reports that about 60 people were admitted to the Noble Path.

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## NIRVANA

BY PROFESSOR SATKARI MOOKERJEE, M.A.

Nirvāna is the highest goal, the ultimate objective of human aspiration and the summum bonum of rational life, was declared by the Lord Buddha in his clarion voice to the suffering denizens of the three worlds (*tridhātuka*) as the panacea to the ills and sufferings of existence, to which all sentient beings from the amoeba to the highest god are subject without an exception. And this ideal state, in which all suffering and pain are extinguished totally and irrevocably, was declared by the Master to be within the reach of all mortals, provided they elected to pass through the course of discipline which was styled the eight-fold path (*astāngika mārga*). Whatever be the differences of views regarding the nature of Nirvāna, all schools of Buddhism have accepted it to be the most cardinal principle of their religion and philosophy. 'Nirvānam sāntam' (nirvāna is the only calm) is the corner-stone on which Buddhist philosophy and religion stand and which gives it the distinctive character that marks it out from other religious and philosophical disciplines. The persistent refusal of the Master to descant on the metaphysical implication of Nirvāna, which was rightly regarded by him as a matter of idle speculation without ethical and spiritual value, has, however, become fruitful source of polemics among his followers and modern scholars too. The schools, into



which later Buddhism became divided, hotly debated with one another on this all-important problem and were sharply divided in their opinions as to whether Nirvāna meant cessation of passions and sufferings only, or of existence altogether. The emphatic denial of an individual soul, the ego-principle, by all sections of Buddhist thought have naturally given support to this negative conception and the result is that Buddhist Nirvāna is believed by all and sundry as a state of total annihilation of all existence, conscious or non-conscious. The criticisms of Brāhminical writers, notably Sankarācārya and philosophers of the Nyāya-Vaisesika school, have confirmed the belief in the negative character of Nirvāna and the consequence has been that Buddhism and particularly Buddhist Nirvāna have become a bugbear to scholars and laymen alike. The present writer has set himself the task of conducting a dispassionate enquiry into the various conceptions of Nirvāna that are found in the later schools of Buddhist philosophers and it is proposed to evaluate these theories on strictly philosophical grounds.

Let us examine the conception of Nirvāna as found in the *Milinda Panha*, a work of considerable antiquity and believed to represent the philosophical doctrines of the school of Elders (*Sthavira-vāda*). There, in answer to the queries of King Milinda, the Venerable Elder, Nāgasena, enumerates the characteristic features of Nirvāna. Although some of the qualities, which go to show that there is extinction of all pain and impurities, may be susceptible of a negative interpretation, there are some again, which unmistakably prove its positive character. Nirvāna is said to alloy all thirsts and cravings, even the craving after extinction. Nirvāna is said to be replete with the innumerable and various fine flowers of purity, of knowledge and of emancipation. Nirvāna like food is the support of life and puts an end to old age and death. As food increases the strength of all beings, so does Nirvāna increase the powers of *rddhi* of all beings. As food is the source of beauty, so Nirvāna is the source of the beauty of

holiness. Nirvāna like space is not born, does neither grow old nor dies, nor passes away, nor has it rebirth. It is unconquerable, is not liable to be purloined, is not attached to anything. It is the sphere in which arhats move ; nothing can obstruct it ; it is infinite. Like the wish-fulfilling tree, it satisfies all desires ; it causes delight ; it is full of lustre. As clarified butter is beautiful in colour, so is Nirvāna beautiful in righteousness. Like clarified butter again, it has the pleasant perfume of righteousness and has a pleasant taste.

The catalogue of some of the qualities of Nirvāna in the foregoing paragraph unmistakably points to its being a positive existence, characterised as it is by permanence, blissfulness, freedom and purity. So Nirvāna, as conceived by the Venerable Nāgasena, does not evidently imply an extinction of all conscious life, but on the contrary points to a much too positive existence, nay the highest life of purity and perfection and bliss. In the *Visuddhimagga*, Buddhaghosa gives us a disquisition on Nirvāna, which, if carefully analysed, will be found to be far from negativistic. Nirvāna is characterised as the cessation of lust, of hatred and delusion (*Sam Ni. Jambukhādaka Sutta*). Buddhaghosa warns us that mere cessation cannot be the nature of Nirvāna, as in that case the state of arhatship will have to be regarded as a state of cessation. 'But why has it not been expounded in its specific character?' asks the enquirer. 'Because', the answer goes, 'it is extremely subtle and the Master was not eager to dilate on this profound mystery. It is a state which can be envisaged only by the noble intuition of the saint'. Again, 'Nirvāna is without origination, as it has no antecedent cause'. (Question). 'But how can it be unoriginated, as it clearly emerges on the practice of the maggo (the disciplinary course enjoined as the means to attainment of Nirvāna)'? (Answer). 'No, it is not produced by contemplation, it is only attained and realised by it. So it is without origin and because without origin, it is not subject to decay and death, and because it is not subject to origin, decay and death, it is eternal (*nicca*).' 'It is



devoid of form and colour, because its nature is beyond that of coloured form. In reality it cannot be non-existent, as it is realisable by transcendental intuition, born of unremitting and unflagging perseverance and as it is attested by the words of the Omniscient Master, which runs as follows:—"There is, ye monks, an unborn (*ajātam*), un-become (*abhutam*), unmade (*akataṃ*), un-compounded (*asankhataṃ*). If, ye monks, this unborn, un-become, unmade, un-compounded, were not, an escape from the born, become, made, compounded, would not be discernible. But because, ye monks, there is an unborn, un-become, unmade, un-compounded, therefore an escape from the born, become, made, compounded, is discernible."\*

From what has gone before, we can legitimately infer that Buddhaghosa refused to believe *Nirvāṇa* to be an absolute ceasing of existence. *Nirvāṇa* is ceasing of suffering, of lust, of hate and of delusion; but this does not argue that *Nirvāṇa* is absolute extinction of existence also. Dr. Paul Dahlke has however taunted those who think *Nirvāṇa* as a metaphysical reality with the title of believers, as victims to conceptual thinking, which can never envisage the truth face to face. In support of his position he quotes, "If, ye monks, only so much might permit of being attained of a self that would be permanent, lasting, eternal, unchangeable, eternally the same, then a possibility of a life of purity for the ending of all suffering would not be discernible." (*San. Ni. III. 144*). The unconditioned (*asankhataṃ*) in the *Udāna* text has been explained by Dr. Dahlke as non-conditioned, as the Ceasing of Lust, of Hate and of Delusion (*San. Ni. IV., p. 162*). There are of course not a few passages in the *Tripitaka* literature, which can bear such negative interpretation that has been proposed by Dr. Dahlke. The following quotation from the *Ratana Sutta*, verse 14 also lends support to the negative

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\* *Visuddhimaggo*, *Udāna* 8. The translation is taken from Paul Dahlke's 'Buddhism', p. 219.

conception of Nirvāna and indeed this is one of the current interpretations among the present-day Buddhist monks of Ceylon and Burma, as Mr. Yamakamī Sogen tells us.

"Khinam purānam navam nathi sambhavam,  
Virattacittā āyatike bhavasmin,  
Te khinabijā avirulhicchandā,  
Nibbanti dhirā yathā 'yam padipo."

"The old is destroyed, the new has not arisen. Those, whose minds are disgusted with a future existence, the wise, who have destroyed Heir seeds (of existence), and whose desires do not grow, go out like this lamp."

This negative conception of Nirvāna is not a new-fangled theory or a fiction of later scholasticism. It is older than the Lankāvatāra-sūtra, as was shown by the learned Japanese scholar, Yamakamī Sogen.\* In the third chapter of this Sūtra (pp. 132-6) we find a review of more than twenty different views of Nirvāna, which are all refuted on the score that Nirvāna is undefinable. "The first," says Prof. Stchebatsky, "evidently alludes to the opinion of the Hinayānists and the last looks like the opinion of the Yogācāras." (Conception of Nirvāna, P. 31, F.-n. 2). Aryadeva is said to have written a commentary on this section, entitled "the Explanation of Nirvāna by heretical and Hinayāna schools mentioned in the Lankāvatāra-sūtra." This work has been translated by Prof. Gueseppe Tucci of the University of Rome. Prof. Stchebatsky is inclined to believe this commentary to be a forgery by some incompetent Pandit, (*ibid*). The first view stated coincides with the negative interpretation and is as follows:—

"There are some philosophers, O Mahāmati, who maintain that by the suppression of the skandhas (five aggregates), dhātus (sc. 18 elements of existence), and āyatanas (18 bases), consequent on aversion to sense-objects arising from a constant study of the contrariety of things, the mind and mental affections in toto cease to function. And as a consequence,



cognisance of the past, present and future objects ceases and all intellections are suspended as a matter of course owing to lack of nourishing material just as the light, seed and fire cease to function when all ailment thereto is withdrawn. This is their conception of Nirvāna ; but, Nirvāna, O Mahāmati, is not attained by (such) a view of annihilation.”\*

Again, in his commentary on the first verse of Chapter XXV of the Mādhyamika Kārikā, Candrakīrti quotes the views of a school of philosophers, who believed in two distinct types of Nirvāna, to wit, (1) Nirvāna with some residual substratum (sopadhisesa), which an arhat attains in his life-time ; and secondly, Nirvāna without any residuum (nirupadhisesa). The first type of Nirvāna is attained when the entire catalogue of klesas (defilements) beginning with nescience, desires and the like has been abandoned, but there remains behind a substratum (upadhi), which here stands for the five aggregates (pañcopādānaskandhāḥ), which are the foundation of ego-consciousness. Now in the first type of Nirvāna though the five aggregates persist, the illusion of an abiding personality has vanished forever. This purified condition of the five aggregates has been compared to a village of robbers, when all the robbers have been executed. In the second kind, even the aggregates are annihilated and hence it is called Nirvāna without a residue. This final Nirvāna is comparable to a village, when not only its inhabitants have been totally annihilated, but the village too has been effaced out of existence.

So has it been said,

“With his body still at life,  
(The saint) enjoys some feeling  
But in Nirvāna consciousness is gone  
Just as a light (when totally extinct).”

The final Nirvāna, without a residue, is thus attained when all the elements of conscious existence become extinct (tad

\* Lankavatara, Ch. III.

evam nirupadhisam nirvānam skandhānām nirodhād labhyate, M. K. V., Ch. XXV).

I am inclined to believe that Sankarācārya had some such school of thinkers in view whom he characterised as nihilists (*vaināsikas*). Prof. Stcherbatsky tells us that they were an early school of the Sautrāntikas who were full-fledged Sautrāntikas unlike the school of Dignāga, whose allegiance to the Sautrāntika position is rather provisional. This school of Dignāga has been named by Prof. Stcherbatsky the school of Sautrāntika-yogācāras. The older and more orthodox Sautrāntikas were perhaps early offshoot of the Sthaviravāda school, who had their followers among the early Sautrāntikas and the present-day Buddhists of the Southern school. They are certainly not the Sarvāstivādins, whose direct successors were the Kāsmira Vaibhāsikas, mentioned by Vasubandhu. The Vaibhāsika's conception of Nirvāna was positivistic it is absolutely a positive state of existence, from which passions and defilements of empirical, personalised life have been finally and irrevocably purged out and the chances of recrudescence of the miseries of mundane life have been removed beyond recall. It is a state of perfection par excellence. Although there is room for dispute of opinion as to whether it is a spiritual, living condition or an unspiritual, lifeless objective existence, there is absolutely no divergence about its negative character. This will become manifest in the following sections devoted to examination of the Vaibhāsika and the Sautrāntika theories of Nirvāna.

(To be continued)

## MAHA BODHI NEWS

Venerable Bhikkhu Dhammaloka, the Upāddhyāya of the Sāmaneras undergoing training for missionary work here, paid a short visit to Rangoon on the 18th May and was well received by our esteemed friend U Thwin.



The Sarnath Maha Bodhi Free School is progressing and the total number of boys is 22. The new teacher thinks that he will be able to increase the number within a few weeks.

The Peramboor School in Madras is also progressing well.

Arrangements are being made, with the co-operation of Mr. Asutosh Chatterji, of Gaya, to open a free school and a reading room in our new Dharmasala in Gaya.

The Secretary is in correspondence with the local officials in Gaya to remove the Burmese Buddha Rupa now lying in the Sculpture House in Buddha Gaya to the new Dharmasala in Gaya.

The Secretary who paid a visit to Sarnath in May has submitted certain proposals to the Anagarika Dharmapala regarding the improvement of amenities of the old Maha Bodhi land and the extension of the present Avāsa to accommodate more pilgrims.

Saugata Sugata Kanti attached to the Buddhist Mission in Calcutta was sent to Colombo for the purpose of helping the Anagarika in his illness. He has been now sent to London to assist the London Mission.

Rev. Bhikkhu Kondañña, our popular Resident Bhikkhu, has left for Mandalay to recoup his health. We wish him speedy recovery and hope he will soon return to Calcutta.

The Kusuma (flower) Day that was organised in Colombo to collect funds for the Maha Bodhi activities was unfortunately a failure owing to the disastrous floods in the Wesak week. It is now arranged to launch the campaign on the full-moon day of June. We wish the attempt all success.

The Anagarika, in a personal letter to us, says that during the last two years when he was continuously sick a sum of Rs. 42,000 was given away in charity to various institutions-educational, religious and social.

Rev. Sirinivasa Thero, the Resident Bhikkhu of the Maha Bodhi Avasa at Sarnath, proposes to open a free dispensary

there, a very fine idea which ought to be supported by all. People there are extremely poor ; a dispensary of this kind will be a boon to them.

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## CLEANINGS

### PERSUASION AND NOT PERSECUTION.

"The zealous missionaries of Buddhism captured the heart of the masses by appealing to their moral instincts. Persuasion and not persecution was the instrument they chose to wield. King Asoka proclaimed universal toleration, he inculcated respect for Brahmins as well as Sramanas or ascetics of all sects. It is a relief to find that the mighty monarch had never recourse to brute force for the propagation of his creed. We are spared all the scenes of blood, rapine and violence, which disfigure the pages of religious history in the West." History of Hindu Chemistry, Vol. II by Sir Praphulla Chandra Ray, D. Sc., Ph.D.

### AN ABSURDITY.

"New visions of the starry heavens and new visions of men's physique have attracted millions of people out of the ancient Christian orthodoxy ; and, in such a situation, it is an absurdity that British missionaries should preach in India a creed which masses of thinking men and women in Britain have discarded." Frederick J. Gould in *Triveni*, March-April, 1930.

### MODERN ASTRONOMY AND THE NEW COSMOS.

"One of the latest triumphs of astronomy is the mapping of the position of our solar system. Our sun, says Dr. Moulton, lies deep in a galaxy shaped like a lens or a watch. This galaxy consists of at least a thousand million suns comparable to our own. About half of them are in most respects very much like our own sun, but some of them radiate thousands of times as much light, and some of them are millions of times as great in volume. The thickness of this galaxy is the distance



that light travels in twenty or thirty thousand years. Its distance through, from edge to edge, is approximately ten times this distance, or that which light travels in 200,000 or 300,000 years." OPEN COURT.

#### MAHA BODHI SOCIETY OF AMERICA.

"With the beginning of this year we started our work in the Roerich Museum. It is highly encouraging to note the growth of the society. At the present time we have 148 members and the people well known in America and across the seas have accepted honorary membership in the Society, and much enthusiasm has been roused generally" AMERICAN BUDDHIST. A Quarterly Journal published by the M. B. S. of America. (Subscription, dollar one, 148 West, 48th Street, New York).

#### LIFE OF THE ZEN MONASTERY.

"The preparation for life in the manastery includes, to begin with, the humble duties of cooking, sweeping, making brooms and other simple implements necessary for daily use. Recitation of the Scriptures must be learned and the method of meditation. During this time the novice generally attends a primary school and a middle school. And some go to College or the University to study sciences as Buddhism from the scholarly viewpoint, and other religions and philosophies" BUKKA,—A Guide to the Attainment of Buddhahood, Kyoto, Japan.

#### THE THEME OF THE AVATAMSAKA.

"The principle theme of the Avatamsaka Sutra is to show the undifferentiated mingling of Intelligence and Love in the Buddha's Eternal Work of Universal Salvation. In the Trinity-Buddha, Manjusri, Samantabhadra—is seen the perfect union of Manjusri, symbolising wisdom and Samantabhadra, symbolising Love, in the Perfect Self-nature of Buddha. Intelligence alone is not enough, there must be Love also to accomplish so sublime an end" ZEN. A Magazine of Self-Realisation U. S. A.

## A BUDDHIST FUNERAL IN FRANCE.

On Monday morning, the 17th March last an English lady called at our Headquarters, bringing us the intelligence that a Buddhist lady of Burmese nationality had died near Boulogne in France, and asking us on behalf of her children and other European relatives, if we could send a Bhikkhu to conduct the funeral ceremony of the deceased, in accordance with Buddhist customs. She informed us that the deceased lady, whose own name was Ma Pu, was the widow of Justice Hugh Ernest MacColl, of the High Court of Burma, who died in London some six years ago after an operation for the performance of which he had come to Europe ; that she had died suddenly of heart failure in her sleep after a protracted illness, and that her children considered it only just to the memory of their mother, and the religion of which, like all her compatriots of Burma, she was a devout adherent, that her obsequies should be conducted in the manner proper to her native land and its religion. Accordingly the venerable Pandit Bhikkhu H. Nandasara, accompanied by Mr. J. F. McKechnie, left for Boulogne next day, and after fulfilling all that was required, returned to London on Wednesday night, with feelings of thankfulness that they were able to perform such a last service to a fellow religionist in a foreign country far away from her own land and people, and incidentally had made a little history, since this is the first occasion, so far as they know, when a Buddhist funeral has been conducted on French soil in the complete Buddhist manner by a proper Bhikkhu. "BRITISH BUDDHIST."

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## SOCIAL GATHERING AT THE LONDON BUDDHIST MISSION HOUSE

On Sunday evening, the 9th February, a highly successful social meeting was held at the London Headquarters of the British Maha-Bodhi Society. The lecture hall was completely filled with a large and appreciative company of members and sympathisers, among whom we were highly pleased to recognise Mr. C. R. S. Mead, M.A., the well-known editor of "The Quest," a journal devoted to all liberal movements in the domain of religious culture.

The proceedings opened as usual with the taking of Pansil by those among the audience who wished to do so, in the shrine room neighbouring the lecture hall, and was given them by the reverend pandit, Bhikkhu Nandasara, who followed the ceremony with the reading in English of a brief but impressive portion of the Buddhist Scriptures.

When all had collected in the lecture hall again, Mr. B. L. Broughton, in a few well-chosen words welcomed the audience to the rooms of the Society. He then invited the reverend pandit, Bhikkhu Pannasara, to address the assembly. This the venerable pandit then proceeded to do with much acceptance. He briefly sketched the life and doctrine of a teacher who never asked people to believe anything he or any one else said which did not agree with their own sense of what was reasonable and right. He said the Teacher in his own person exemplified all that he taught, and hence he exerted an influence over those who listened to him which far exceeded the influence exerted over their followers by other teachers. He taught the way to true knowledge and had himself attained to that true knowledge, hence all that he said had the stamp of true personal experience upon it, and so reached all minds and hearts. Its influence in the world was not yet finished,

and would probably also influence the West for good as it already had influenced the East. For the name of this unique kind of teacher was the Buddha; and the knowledge of life and man's best course in life which he taught, is what is to-day called Buddhism.

After the revered Bhikkhu had ended his brief but earnest discourse, the assembly adjourned for refreshments which, prepared under the able superintendence of Mrs. A. G. Grant, were handed round by a band of willing helpers. They had no slight task in seeing that all present were properly attended to; but many hands make light work, and in due course the wants of all were met, and the Chairman, Mr. Broughton, announced as the next item on the programme, an address by Mr. J. F. McKechnie, who has not been heard at the Headquarters for over a year, being resident a considerable distance from London on account of his health.

Mr. McKechnie chose as his subject the First Noble Truth, the "truth" or fact of *Dukkha*. He said that the earlier translations of this Pali word as "sorrow" or "suffering" were very misleading, and responsible for a great deal of the misunderstanding of Buddhism which prevailed in many quarters to the effect that Buddhism was a religion of unmitigated pessimism and gloom. Buddhism was not more pessimistic than any other religion, all of which taught that life here on earth was unsatisfactory and that there was something better to be had. Buddhism, when it taught that life was *Dukkha* only taught that life was unsatisfactory. But while other religions taught only how men might get to higher states of wellbeing after death called "heavens," Buddhism taught this also, but in addition, something more, the attainment of what the Buddha called Nibbana, this latter state being a *finality*, and not, like the heaven-states, merely a rest by the way, a temporary state which, since it had a beginning, must also some time, however far off that day might be, come to an end. The speaker begged his hearers to dismiss from their minds all the vulgar ideas of ease and



rest and idle comfort which had come to be associated in the West with the word, "Nirvana." He asked them to make an effort to grasp the Buddhist idea of Nibbana as a state in which all self-referring, self-regarding feelings and thoughts had come to a complete end as regards the particular individual concerned, such an individual therefore being henceforth free from all possibility of mental pain or sorrow, since these things only arise or can arise because we claim something for ourself, and suffer when we do not get it. This state is therefore the happiest in the world for those who attain it, even if their body is visited by physical pain. For this state may be attained here and now in our physical bodies, those who so attain it, being known in Pali as "Arahans," or "Worthy Ones," because, having attained the highest goal to which man can attain, they are worthy of the veneration and esteem of their follow-men who have not yet so attained. For to this height all men must come at last when their evolution through lifetime after lifetime is fulfilled and complete. What happens after the physical death of the person who has attained this sublime state of selflessness does not need to concern us, said the speaker. No concern we can form of the same can possibly be correct, since such concepts are the products of the brains of men who have not attained it. It is enough to know that in this world the man who has attained it is a force for good, witness the profound civilising influence which Buddhism exerted and still exerts over all Asia, the earliest Buddhist missionaries being all "Worthy Ones." If such "Worthy Ones" were again to appear in the world, there is no doubt they would produce the same good effect in the West by their mere presence that once they produced in the early days of Buddhism in the lands of the Orient.

At the close of this address, the audience were invited to ask questions bearing on the subject, and a few were asked bearing upon the attitude which an Arahant might take up towards the suffering of the world at large. It was asked if his mental state was not perturbed, that is, if he did not

suffer some mental pain upon perceiving the miseries of others ; and the answer given was that he was aware that all pain was remedial, and therefore while he felt the utmost compassion for the sufferer he did not really grieve at the suffering, since he saw its end in the driving of the person concerned on to the road that would end suffering, the Noble Eightfold Path, if not in their present lifetime, then ultimately in some other.

Mr. Payne, the well-nown speaker on Buddhism from the old days of the first Buddhist Mission to England conducted by the Thera Ananda Metteyya, next spoke a few words on the duty of all good Buddhists cultivating kindliness and friendliness and so helping to make this world a happier place, whatever might happen when we reached Pari-Nibbana. His remarks were greeted with vigorous applause by the company assembled. And the Chairman Mr. Broughton then brought the proceedings to a close with an invitation to the audience to come again and learn something more of a religion which was not a religion of suffering but a religion of the ending of suffering. The meeting finally broke up with a pleasant period of talk, and some exchange of ideas upon various aspects of the Buddha's message and its relation to the latest movements in psychology and philosophy, one young lady student of these subjects who was present, expressing her belief that in making its whole point of appeal, the individual and his experience, Buddhism was perfectly in line with the latest and most advanced views of the most modern religious and philosophical thinkers.

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**PROCEEDINGS OF THE MAHA-BODHI SOCIETY OF INDIA**  
**39TH ANNUAL GENERAL MEETING.**

The thirty ninth annual general meeting of the Maha Bodhi Society of India was held in the office of the General Secretary on the 3rd June, 1930, and the following members were present :—

Hon. Mr. Justice M. N. Mukerji, President, Messrs. S. C. Mookerjee, C. C. Bose, Dr. B. M. Barua, Dr. D. R. Bhandarkar and P. P. Siriwardhana, Hon. Secretary. Revs. Dhammaloka Thero and Sasansiri Thero, Mr. Ba Tha and Mrs. Bhandarkar were also present.

The President having left on a very urgent call Dr. Bhandarkar was voted to the chair. The minutes of the last meeting having been read and confirmed the Secretary read his report of the work done during the last year. The report was adopted.

Election of office bearers and the Governing Body resulted as follows :—

Patron—H. H. Maharaja Gaekwar of Baroda.

Patroness—Mrs. Mary Foster.

President—Hon. Mr. Manmatha Nath Mukerji, M.A.,  
B.L., Judge, High Court.

Vice-Presidents—Mr. S. C. Mookerjee, Bar-at-Law and  
Dr. D. R. Bhandarkar, M.A., Ph.D.

Founder and General Secretary for Life—Ven. Anagarika  
Dharmapala.

Hon. Recording Secretary and Treasurer—  
Mr. P. P. Siriwardhana,

Hon. Legal Adviser—Mr. Hirendranath Datta, M.A.,  
B.L.

Hon. Engineer and Architect—Rai Sahib Hari Chand,  
Agra.

### GOVERNING BODY.

All office bearers, the Resident Bhikkhus—Revs. Kondanna and Sasanasiri,—Rev. Dhammaloka Thero, Rev. Dharmavansa (Chittagong), Rev. K. Sirinivasa Thero (Sarnath), Dr. Paira Mall (Amritsar), Pandit Sheo Narain (Lahore), Mrs. Alma Senda (Benares), Dr. B. M. Barua, Mr. R. Kimura, Mr. Sachindranath Mukerji, Mr. C. C. Bose, Saugata Sugata Kanti, Mr. J. Van Manen, Rai Bahadur Jadunath Mazumdar, Messrs. B. K. Bose, P. V. R. Naidu, Pulin Behari Chaudhury, D. A. Dharmacharya, Prabodhkumar Das, Rev. Chandramuni Thero (Kusinara), Dr. A. L. Nair (Bombay), Mr. T. N. Pulger (Darjeeling), Dr. B. L. Chaudhury, Dr. Nalinaksha Datta, Mr. J. C. Mukherji, Mr. Kazi Phagsring (Sikkhim), Mr. Ba Tha, and Dr. Mahendra Nath Sarkar, (moved by the Chair).

Resident Bhikkhus.

Reverends U. Kondanna and Sāsanasiri Theras.

Hon. Members.

Professor N. Roerich, of New York, great international figure, master-painter and author and a well-wisher of the Maha Bodhi ; Senator G. de Lorenzo, of Italy, the learned translator of the Majjhima Nikaya into the Italian language ; U. Thwin of Rangoon, a liberal contributor to the Sarnath Viahara ; Mr. Amritlal Shah of Bombay who contributed Rs. 5,000 towards Sarnath Vihara Fund.

Active Member.

F'M de Currie of California.

### RESOLUTIONS.

THE BRITISH MAHA BODHI SOCIETY AND THE BUDDHIST MISSION.

"This meeting records its unqualified appreciation of the great service rendered to the cause of Buddhism by the Anagarika Dharmapala by establishing the British M. B. S. and maintaining the Mission of Bhikkhus. It also requests the



Anagarika to extend the life of the Mission. And the President be requested to forward this resolution to the Anagarika Dharmapala." Proposed by Mr. S. C. Mookerjee and seconded by Mr. C. C. Bose.

#### CEYLON GOVERNMENT AND THE TOOTH RELIC, KANDY.

"That the Governing Body of the Maha Bodhi Society fully assembled strongly protests against the proposal of Ceylon Government to control the exhibition of the Tooth Relic in Kandy and requests them to allow the old procedure to continue. The president of the M. B. S. be requested to forward this resolution to the Government of Ceylon." Proposed by the Rev. Dhammaloka Thero and seconded by Mr. S. C. Mookerjee.

The following resolutions were moved by the Chair :—

#### SARNATH VIHARA AND BUDDHIST INSTITUTE.

"It is resolved that His Majesty the King of Siam be invited to perform the opening ceremony of the Sarnath Vihara in October and Drs. Bhandarkar, B. M. Barua, Mr. S. C. Mookerjee and the Secretary be asked to draft a letter to be sent to His Majesty's Private Secretary."

"The Secretary of the Maha Bodhi Society be authorised to propose personnels of various committees in connection with the opening ceremony of the Sarnath Vihara."

"This meeting places on record the valuable services rendered to the Society by Messrs Hirendranath Datta and Hari Chand and Mrs. Alma Senda as honorary workers."

All members highly appreciated the kindness of our President who again attended the meeting when his son was seriously ill at home. At the close of the meeting light refreshments were served.

#### THE REPORT.

I have great pleasure, with your permission, to place before you the 39th annual report of your Society. The

present body of officials was elected in March, 1927. During this period five meetings were held. This Society was first founded by the Ven. Anagarika Dharmapala on 31st May 1891, and for the last 39 years it has incessantly worked for the propagation of the Buddha Dhamma generally in all foreign countries and particularly in India. At the present moment we can say without fear of contradiction that the influence of the Maha Bodhi Society is felt in almost all the Indian Provinces and the countries in Europe, America and the Far East. Nearly fifty Buddhist organisations have been organised in India during the last ten years. The number of places where the Birthday of Buddha is observed is yearly increasing. Though we do not claim any credit for these organisations it must be admitted that the impetus was given by the activities of this society. We have been able to create a definite interest in the people about the social and ethical aspect of the great Teaching. We never sought cheap conversion by offering locingers. Our chief aim was to give the benefit of the Dhamma for the general cultural advancement of the people and the spiritual upliftment of those who chose to be Buddhists. The amount of letters we get from various countries desiring information about our organisation speaks volumes for our work. People in South American Republics, from California, from south Africa—not to speak of the European countries—express willingness to join us in spreading the Teachings in their respective countries. A few days ago, an American sent his membership fee in advance and requested me to enlist him. His name will be brought before you in proper time.

#### THE SPECIAL MISSION OF THE MAHA-BODHI.

All this goes to show that the Maha Bodhi has a special mission to perform namely, to bring before the world at large the message of the Master. No Buddhist society in all Asia has this international character; nor is there any Buddhist society which has free-hold properties in three principal cities in the world—Colombo, Calcutta and London—with another



centre in the U. S. A. We also run three official organs in these three cities. It is gratifying to note that Professor Roerich, one of the greatest international figures in this century, has become the Hon. President of the American M. B. S. Our outlook is not provincial but universal. Our institution taken as a whole possesses temples, schools, libraries, hospitals, dharmasalas and a large printing press. It is a world organisation which is an honour to Asia, and which every Buddhist ought to support. (Fourth official organ from New York has now been started.)

#### TWO HISTORIC MISSIONS.

In 1927, the Anagarika Dharmapala started for England to do the spade work in organising a proper Buddhist mission in London. Regardless of his health he worked during the severest winter resulting in a serious breakdown of his health from which he is unfortunately still suffering. But the fruit of his labour was not lost as we can see from what followed. In June, 1928, with the help of the late Dr. Hewavitarne, the Anagarika who was then in Colombo organised the London Mission consisting of three learned Bhikkhus and your late secretary Mr. Devapriya Walisinha. As you are aware this mission is doing splendid work there and many English Buddhists have requested the Anagarika to maintain the Bhikkhus there for a longer period. There seems to be a genuine desire on the part of the British Buddhists to acquaint themselves with the Dhamma through its true exponents—the Bhikkhus. This mission costs the Anagarika and our gracious Patroness Mrs. Foster Rs. 1500/- a month.

In October, 1929 the Ceylon M. B. S. at the request of the Anagarika sent eight young Samaneras with Ven. Dhammaloka and Sasanasiri Theras at their head to be sent to Santiniketan to learn Indian vernaculars for missionary work. They were accompanied by Messrs. Raja Hewavitarne and Piyadasa who acted as a deputation from the Ceylon M. B. S. to acquaint

themselves with the working of the Indian M. B. S. I am happy to see all Samaneras here now. They show good progress. We are thankful to the authorities in Santiniketan for making easy arrangements for them and for giving a dormitory for themselves. Dr. Tagore himself was very much pleased to house them in his Institute. Let us hope that they, in course of time, will carry the banner of Buddhism to every part of India as did the Asokan *pracāraka* Bhikkhus of old. We greatly appreciate the action of Rev. Dhammaloka in accompanying them here as their *Upāddhyāya*.

#### SARNATH VIHARA AND INSTITUTE.

Though the foundation stone was laid for this great temple of peace and learning in 1922, the real start for building commenced in 1928 simultaneously with the departure of the Buddhist Mission for London. From 1922 up to 1928 the progress of construction was arrested by more than one cause. First, the original site was considered unsuitable for an edifice of this kind; secondly, the site hit upon by us just below the Asoka stupa was condemned by Government on archaeological grounds. We had then already finished the foundation work on the site. A settlement satisfactory to both the parties was made in 1926, when the late lamented Dr. Hewavitarne finally succeeded in getting the present excellent site, Government agreeing to pay Rs. 10,000/- as compensation for the work done on the site. This change also led us to adopt the original plan of the Vihara according to which the present structure is being built. The building could have been finished last year if we had the required money with us. We had to slow down the progress according as our capacity to pay the contractor. From 1922 up to the present moment we have incurred an expenditure of Rs. 82,653-3-9 while the subscription amounted to Rs. 74,449/- including Rs. 30,000/- from Mrs. Foster and Rs. 10,000 being compensation from Government. I have



paid 6 visits to Sarnath to inspect the building at every stage. You will be glad to hear that we have made arrangements with the contractor to finish the whole building in October, on the understanding that the final payment be made in November. I thank Mr. Govila for this kind undertaking. It was a pleasure to work with him and our Hon. Engineer and Architect Rai Sahib Hari Chand who was always ready to meet me at Sarnath though himself was a very busy Government official of high rank. I place on record his unfailing courtesy and the keen interest he has taken and is still taking in this matter. To our great disadvantage he was transferred to Agra a few months back, but he continues to be the Hon. Engineer. We also thank Rev. Sirinavasa for the great care he takes in the school and other work.

It is our intention to invite H. M. the King of Siam to perform the opening ceremony and a resolution to that effect will be placed before you now. To make the Sarnath project a success we need not only the co-operation of all of you but also that of the whole Buddhist world nay, the learned world. The Vihara work, stupendous as it is, has been a great burden to me as the Anagarika fell ill, and I was unable to get his valuable instructions for the last two years. It is a relief now that he is able to write on many things connected with the Vihara. I paid my last visit to Sarnath on the 24th May, and the photo now with you shows the Vihara as it appears now. I have submitted certain proposals to our Leader regarding improvements of amenities of our lands and the extension of the present Avāsa to hold more pilgrims and visitors. A guest house is essential, and we propose to launch a campaign for funds as soon as the Vihara work is finished. The Archaeological Department has kindly undertaken to lay out a park around the Vihara with a radius of 400 feet. I have also applied to the Chairman of the District Board to metal the village road from the circular road up to the end of our land. The Vihara when completed will be one of the most beautiful and dignified religious edifices in the whole of India.

## SCHOOLS.

We have two free schools—one at Sarnath and another in Madras. In Sarnath the number of boys is 22 and the new teacher hopes to increase it, within a short time. The Perma-boor school run by Mr. Lakshimi Narasu is making rapid progress. We are making arrangements to open a free school in the Gaya Dharmasala with the help of our friend Mr. Asutosh Chatterji. A free reading room will also be opened shortly. Rev. Sattissara of Ceylon has kindly donated 6 chairs and a table for this purpose.

## GAYA DHARMASALA.

The Dharmasala at Gaya was named Zawtika Hall in memory of the Burmese Bhikkhu by that name who was doing very good work to help pilgrims. The building was nearly completed in 1928 at a cost of Rs. 10,846-7-0. But collection amounted to only Rs. 4,151. The rest of the money was advanced by the Anagarika without whose generous help the building would never have come up. We also thank Wijehamy Upasaka of Ceylon for the liberal donation of Rs. 1,000 towards the fund. There are some minor works still to be done, and I am glad to say that Mr. Chatterji has kindly undertaken to have them done with the balance in his hand. We appreciate the services of Messrs. Chatterji and Sugata Kanti in supervising the construction work. The Dharmasala is a great boon to the pilgrims who take rest there before they proceed to Buddha Gaya. I am in communication with the Government of Bihar with a view to remove the Burmese Buddha Rupa now lying in the Buddha Gaya sculpture house to the new Dharmasala at Gaya where already there is a shrine room with another image presented by a Burmese friend. The former one was a present from U Po Da. I have also applied to the Municipal Commissioners at Gaya to exempt our building from taxes.



## BUDDHA GAYA.

We have nothing much to report about Buddha Gaya. Maha Bodhi Dharmasala is rendering invaluable service to pilgrims, and it is the only place in all Buddha Gaya where pilgrims can stay. It is desirable to extend the present building or to build a new one for the convenience of foreign visitors and better accommodation of pilgrims. The vandalism of the menials of the Mahanth is still going on. You will be sorry to see how the beautiful images of historic value are being painted red and blue. When I last visited the Great Temple in December the whole temple area was overgrown with weeds. Buddha Gaya is a riddle. The Archaeological Department is supposed to be in charge of the place, but the ancient sculptures are allowed to be spoiled. Mahant's men do a systematic exploitation of pilgrims by misleading them to do this and that on money consideration. You will not easily escape from beggars, menials and vagrants loitering in the place. We should now renew our agitation to regain the Sacred Temple and to maintain it in a manner worthy of its sacred association.

## CALCUTTA CENTRE.

Now we come to our Calcutta centre. The usual Sunday preachings have been carried on with the help of our many friends to whom our thanks are due. The arrangement for lectures was in the hands of our missionar Mr. Sugata Kanti. Our esteemed co-worker Mr. S. C. Mookerjee did all he can to popularise the lectures. The Vihara has become not only a centre of worship and meditation but also a place of interest to the general public. Every visitor is impressed with the dignified calm of the place in this great and noisy city. The Library is maintained at considerable expense and it is yearly augmented by new books and periodicals. In 1928, among other books we received I Discorsi di Buddhho in three volumes, being the Italian translation of Majjhima Nikaya by Senator G. de Lorenzo. In 1929, the number of books received as

gifts was 23, three books were purchased. I am happy to say that I was successful in getting the Ceylon Archaeological reports from 1890 to 1928 from the Ceylon Government. During the last 5 months in this year we have received 8 books as presents and one book has been purchased. We thank the donors very heartily. Among other gifts to the Society I gratefully mention the beautiful Tibetan banner presented by Professor Roerich at the close of his Central Asiatic Expedition, and a large size photo of the late Dr. Hewavitarne from Mrs. Hewavitarne.

The Maha Bodhi Journal as you know is run at a loss. As we are exclusively religious it is a task to make it pay. But a vigorous campaign might bring in sufficient subscribers to maintain it. A large number of copies are sent free to various religious bodies and foreign libraries. This journal has been the principal means through which we have been disseminating the Dhamma ; and it has done a world of good to our cause during the last 38 years. It is now the oldest Buddhist monthly in the world.

The Foster Building in which offices are located is too small a place for our activities. But we have given shelter to a large number of pilgrims and visitors during the last year. A glance at the Visitors, Book will show you that we have no racial or religious differences in the matter of accommodating visitors whenever possible to do so. If the British Maha Bodhi Society had accommodated a learned Roman Catholic we have accommodated Hindus, Christians and Sikhs. In a recent attack upon our London Mission an ungenerous English critic had accused it of housing a Roman Catholic. Gentlemen, if a Buddhist monastery can not extend its hospitality to a stranger, be he Christian or Musalman, then let us say good-bye to our Arya Dharma. This toleration is not a recent development in us, but our proud heritage coming down to us from the Master Himself.



## PUBLICATIONS.

During the period under review five publications were issued. Thousand copies of Relation of Hinduism and Buddhism by the Anagarika Dharmapala at a cost of Rs. 95/2/- ; thousand copies of Bengalee translation of What Did Lord Buddha Teach by the Anagarika Dharmapala at a cost of Rs. 160/6 ; thousand copies of Pali Pravesha in Bengali by Mr. Hari Charan Bannerji of Santiniketan at a cost of Rs. 114/- ; thousand copies each of Wesak Appeal by Mr. Broughton at Rs. 63/6 and Dhammachakkappavattana Sutta at Rs. 68/- for free distribution. Thanks to the generosity of Mr. Char Chor Khine who contributed Rs. 1,550 for publication fund.

## FINANCIAL.

The cost of the Establishments in Calcutta, Gaya and Samath is met from the interest of the Foster Fund. By a resolution passed at a meeting of the M. B. S. on the 9th May, 1928 it was resolved to get the accounts from 1919 to 1927 audited by Messrs. Ray and Ray for a fee of Rs. 500/-. After about 6 months labour in this office they wrote to me that they were unable to issue a certified balance sheet as some of the items are not supported by vouchers and certain information wanted was not available owing to my predecessor's absence in England. In this circumstance, I propose to ask your permission to get the accounts for 1928 and 1929 audited so that we may have a new beginning with a balance. It is not desirable at all to allow accounts accumulated without being audited. Thanks to the Foster Fund, we are able to carry on our various activities including the journal with the interest of this Fund.

## CHARITIES.

We maintain Buddha Sevasram in Dhakuria with the help of Dr. Mitter. An average number of 600 patients are monthly treated with the allowance we advance to this useful

Sevasram. We also help two poor women with a fixed monthly allowance. Free lodging and boarding was given to a Ceylon student for one year.

#### DEATHS.

We regret to record the deaths of two members of the Governing Body, *viz.*, Rev. Punnananda and Mr. Maung. Both of them were friends of our Society and took great interest in our work.

#### OUR IMMEDIATE WANTS.

The necessity for extension of our present quarters to provide for a hostel and a primary school can not be too much stressed. We are hemmed in on all sides and the surroundings are not at all agreeable to an institution of this kind. Serious attempt has been made to acquire the basti land, but owing to the very high rate the owners demand we were not able to do anything in the matter. I hope that this meeting will try to solve the problem and devise ways and means to achieve this much desired end.

Finally, I offer my sincerest thanks to the members for their unfailing courtesy to me and the resident members who have always helped me in my work. Messrs. S. C. Mookerji and C. C. Bose have been frequent visitors here and I am thankful to them for many acts of kindness. To you, sir, I offer my respects for the very kind manner in which you responded to our calls in spite of your being one of the most busy men in the city. I would be failing in my duty if I do not make mention of the resident Bhikkhu Rev. Kondnna for the keen interest he took in our activities. He has just left for Burma to recoup his health. Let us hope he will soon regain his health and come back to us. Our Society has resources with infinite possibilities for the future. With great vision our leader the Anagarika has done everything



humanly possible to make the Society a permanent institution through which great things can be achieved. The greatest need of ours is a number of young devoted workers to carry out the programme. With hope and love let us be active, and the success is ours.

---

### LETTERS TO THE EDITOR

#### OPENING OF THE SARNATH VIHARA AND BUDDHIST INSTITUTE.

DEAR SIR,

I have pleasure to bring to the notice of the Buddhist world, through your journal, that the great Buddhist Temple and Institute called Mulagandhakuti Vihara, now being built by my Society at Sarnath (the old Isipatana Migadaya) near Benares where the Lord Buddha delivered his World-Message, will be completed in October next at a cost of over a lakh of rupees, and His Majesty the King of Siam will be invited to perform the opening ceremony.

This great Vihara marks an epoch in the history of Buddhism. The ancient Migadaya, after a thousand years of desolation has come back to the Buddhists through the efforts of the Anagarika Dharmapala, and the opportunity now offered for the Buddhists to start religious and intellectual activities there is a unique one. The Vihara is a magnificent structure with ancient Buddhist architectural decorations carved on Indian red stone, and the frescoes will be done by famous Indian artists. Its excellent site is a gift from the Government of India.

The leading Buddhists and scholars might kindly help us to make the royal function a success by:—

1. Sending the names of intending visitors to us in time to make arrangements for them.

2. Preparing learned papers on Buddhism to be read during the Ceremonial Week. Subject of the paper and author's name to be sent to us one month before the ceremony.
3. Nominating delegates to participate in the general Buddhist conference to be held in this connection.
4. Sending valuable books, paintings and other relics for the Institute.
5. Giving the widest publicity to this matter in their countries and
6. By collecting subscriptions for the general building fund.

The delegates who are not able to attend may send messages which will be printed as a symposium. The exact date of the ceremony will be notified later.

Mr. Editor, any service you might kindly render in this connection would be gratefully acknowledged by my Society.

Yours faithfully,

P. P. SIRIWARDHANA,

*Hony. Secretary.*

*Maha Bodhi Society.*

*4A, College Square,  
Calcutta, 13th June, 1930.*

## NOTES AND NEWS

### SARNATH.

The topic of the day among Buddhist circles is Sarnath. Its great Temple of Peace and Learning will open its huge doors to the pilgrim and student next winter. But the problem is to find out the necessary money to complete the building with its 110 feet high Stupa. Buddhists should now realise the difficult position in which we are placed and try to help us in this crisis.

\* \* \* \*



## 39TH ANNUAL MEETING.

The 39th Annual meeting of the M. B. S. was held last month, and its report is published elsewhere. We should like to invite the attention of our readers to the important resolutions passed at the meeting, and to assist the Society and this Journal by enlisting themselves as members. It is needless to say that we carry on an organisation embracing in its activities not one country but several countries in the world. Should you not help it?

\* \* \* \*

## CEYLON GOVERNMENT AND MALIGAWA.

In reply to our letter forwarding the resolution regarding the proposed rules and the sacred Tooth Relic in Kandy, the Ceylon Government says that the object of the regulations are to "ensure satisfactory traffic and saintary arrangements." We are at a loss to understand why the existing municipal and police regulations can not meet the situation. It appears that these new rules are utterly useless and superfluous, and they only serve to create annoyance and ill-feelings in the Buddhists. We should warn the Government of Ceylon against any attempt that would lead to grave unrest and loss of confidence in the Government. Drop them at once.

\* \* \* \*

## THE AMERICAN BUDDHIST.

Our prediction has come true, and the first issue of the American Buddhist has been received with the warmest welcome. As the organ of the American Maha Bodhi Society may it serve the cause of Buddhism, and through it humanity, for ages to come. We wish it long life and success. This is the *fourth official organ* of the associated Maha Bodhi Societies. All honour to our friend Mr. Kira.

\* \* \* \*

## TIBETAN PAINTINGS AND MANUSCRIPTS.

We have had the rare opportunity of looking at some of the classical paintings of Tibet collected by our friend Pandit Sankrityayana who spent 14 months in Tibet studying Buddhism from Tibetan sources. He has collected about 150 paintings and twenty mule-loads of manuscripts and block prints which will form part of the Buddhist Museum he and his co-workers intend to open at Nalanda—site of the ancient Nalanda University near Patna—as an adjunct of the Buddhist Institute to be established there very shortly. Pandita has left for Ceylon where he will be admitted to the Sangha and will receive Upasampadā in Kandy during this session of the Maha Sangha Sabha. All blessings to the splendid project.

\* \* \* \*

## THE CHINESE BUDDHIST.

We extend a very warm welcome to our junior contemporary, *The Chinese Buddhist*, the first issue of which has just been received as we go to press. It is a quarterly journal "to link up China with foreign Buddhists"—a praiseworthy and an essential object with which we have the fullest sympathy. The journal starts with an open letter which was published in our April issue with our comments. In an interesting article dealing with the revival of Buddhism in China we find :— "At the suggestion of the Venerable Anagarika Dharmapala to send Chinese pupils to study Pali and Sanskrit in India, Mr. Yang started in Nanking a preparatory school.....It may be of interest to note that Venerable Tai Hsu was one of the distinguished disciples of this Academy." We wish the new journal a long life of usefulness and a brilliant career.

---



## FINANCIAL

### MULAGANDHAKUTI VIHARA FUND.

Previously acknowledged Rs. 59,232-6-1. K. Lewis, Govt. Surveyor, Ceylon Rs. 10/-. Sarat Chandra Chowdhury, Dist. Engineer Office, Burma, Rs. 10/-. S. N. Barua, Rs. 5/-. D. W. Attygalle, Ipoh, F.M.S. Rs. 12/2/-. Collected by Dananjaya Talukdar, Rangamati Chittagong Hill Tracts:—Dananjaya Talukdar Rs. 3/2/-. His wife Sm. Chandra Kona Re. 1/-. Mettali Chakma As. 4/-. Nilmani Chakma As. 4/-. Tejdhari Chakma As. 8/-. Raj Chandra Chakma Re. 1/-. Jeroa Chakma As. 8/-. Bhisma Sing Chakma Re. 1/-. Srimati Surjavati Chakma Re. 1/1/-. Small collections As. 4/-. Total Rs. 8/15/-. Kaviraj P. W. Waidyachudamani of Ceylon Rs. 5/-. Mr. Hiralal Amritlal Shah Bombay Rs. 5,000/-. Vithal S. Vyavaharkar, Bombay Rs. 25/-. Dr. N. N. Roy, Public Health Dept. Rs. 2/-. Mr. G. H. P. Gunapala, Daressalaam (collection) Rs. 95/14/- (£7-2). P. A. Peries, Mawila, Ceylon Rs. 15/-. Hangsamoni Chakma, Chittagong, Rs. 2/-. Grand Total Rs. 64,423-5-1.

## MAHA BODHI JOURNAL.

*Statement of Receipts and Expenditure for the month of  
March, 1930.*

RECEIPTS.		EXPENSES.	
	Rs. A. P.		Rs. A. P.
Subscriptions	... 186 12 0	Paper	... 81 6 3
		Blocks	... 16 11 0
		Stationery & Printing	... 9 10 0
		Printing bill	... 120 11 0
		Stamp	... 0 3 0
	<hr/> Rs. 186 12 0		<hr/> Rs. 228 9 3

*Statement of Receipts and Expenditure for April, 1930.*  
*March, 1930.*

RECEIPTS.	Rs. A. P.	EXPENSES.	Rs. A. P.
Subscription ...	118 8 0	Stamps ...	25 0 0
		Paper ...	30 8 6
		Printing bill ...	124 10 0
		Petty expenses ...	0 7 6
	<hr/> Rs. 118 8 0		<hr/> Rs. 180 10 0

MAHA-BODHI SOCIETY.

*Statement of Receipts and Expenditure for the month of*  
*March 1930.*

RECEIPTS.	Rs. A. P.	EXPENSES.	Rs. A. P.
Rent from meetings ...	32 0 0	Stamps ...	17 4 0
Donations to Society ...	17 0 0	Charity :—	
Wesak a/c. ...	60 0 0	Poor women ...	2 0 0
House rent ...	110 0 0	Buddhadeva Sevasrama ...	7 8 0
Interest A. Ganny ...	250 0 0	Wimalananda ...	11 4 6
.. N. C. Mallik ...	208 5 6	Electric supply Corp. ...	10 10 0
Ven Dharamapala (for		Telephone ...	12 9 0
Mr. Sugata Kanti's		Miscellaneous ...	15 6 6
passage ...	100 0 0	Salary & allowances :—	
		Calcutta ...	169 8 0
		Benares ...	59 0 0
		Gaya ...	27 0 0
		Debi Sing's Pension ...	12 0 0
		Publication fund ...	76 10 0
		Printing & Stationery ...	9 13 0
		Food a/c. Calcutta ...	125 3 6
		Bolpur a/c. ...	12 0 0
		Passage for Mr. Sugata	
		Kanti to go to Ceylon ...	100 0 0
	<hr/> Rs. 777 5 6		<hr/> Rs. 667 13 6





## BOOKS REVIEWED

*DEUX LEXIQUES SANSKRIT-CHINOIS*—Vol. I (Sino Indica  
Vol. II by Dr. Prabodh Chandra Bagchi, M.A., D. Litt.,  
Calcutta University Press, Price Rs. 10.

The apostles and missionaries of Buddhism had taken to China an immense literature which was translated into Chinese. This translation is still preserved. Dr. Bagchi has told the history of this literature in his *Le Canon Buddhique en Chine*. But how this grand work could be achieved in China? To what extent did the Indian missionaries learn Chinese and the Chinese Buddhists to learn Sanskrit? Dr. Bagchi replies to this question with two positive documents. These are two Sanskrit Chinese lexicons, one compiled in the 8th Century A. D., by Li Yen, a monk of Kucha in central Asia and the other, compiled in the 7th Century A. D. by famous Yi Tsing. Dr. Bagchi has published the facsimile reproductions of these two ancient lexicons as preserved in Japan. The Sanskrit words are written in a kind of Gupta characters (called *Siddham*) as well as in Chinese transcription. Dr. Bagchi besides adds the translation of all the words occurring in the lexicons.

These two lexicons are of capital interest to students of Buddhism as they show what instruments the ancient Chinese monks had at their disposal for studying Sanskrit. In the second volume of the book which is actually in the press Dr. Bagchi proposes to discuss the authenticity of the two works, the nature of the words quoted, the Prakritic element in them and the phonetic transcription of the Sanskrit words.

---

*MYSTICISM IN BHAGAVAT GITA*—by Dr. Mahendra Nath  
Sircar, M.A., Ph.D., Professor of Philosophy, Sanskrit  
College, Calcutta, Longmans, Green & Co.

Prof. Sircar has already made his mark as an able writer on Indian Philosophy. Two of his earlier works—"System of Vedantic Thought and Culture" and "Comparative Studies in



Vedantism" have thrown new light on some of the knotty problems of that system of Hindu philosophy which is much indebted to Buddhism, and students of Buddhism acquainted with the philosophy of Dignāg and Vasubandhu would be well to study Dr. Sircar's works on the Vedānta. The present work bears additional testimony to Dr. Sircar's mastery over his subject and thoroughly sustains his reputation as an elegant writer. The Bhagavat Gita represents the earliest attempt at a synthesis of the principal tenets of the different schools of Hindu philosophy and being a synthesis, it seems to contain certain inconsistencies, puzzling enough to all readers who confine their attention to the text alone. The older commentaries, being sectarian in outlook, often fail to satisfy serious readers. Dr. Sircar's work on the Gita will therefore serve a very useful purpose in this respect and, we are sure, all readers will derive some substantial help from the three chapters of his work, viz. (1) the philosophical tendencies, (2) the ascent of the soul and (3) the spiritual fulfilment. Though many things taught in the Gita viz. the ideas about a Supreme Being, a soul, unitive consciousness, divine mercy etc. all open to criticism and though it would be far from truth to say of any writer on the Gita (the present writer not being excepted) that he has succeeded in placing all this debatable matter above controversy) the position of the Bhagavat Gita in the field of the Hindu Scriptures cannot be ignored, and we are bound to say that Dr. Sircar's work is a masterly analysis of the teachings of the Gita, as they are. We are certain that this work, along with S<sup>r</sup>. Arabindo Ghose's well-known introduction to the Gita will be read, for a long time to come, with much profit and interest by all those who want to understand the teachings of the Bhagavat Gita—a monumental work in Sanskrit.

# THE MAHA-BODHI

Estd. ]

AND

[ 1892

## THE UNITED BUDDHIST WORLD

*A Monthly Journal of International Buddhist Brotherhood*

Editor—THE ANAGARIKA DHARMAPALA

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UNDER THE SHADOW OF THE DHAMMIKA STUPA  
Children of the Maha Bodhi Free School, Sarnath, reciting  
Jayamangala Gatha before they start routine work.



THE ANCIENT TANK NEAR THE RUINS, SARNATH  
Secretary, M. B. S. is taking steps to get this restored by Government.



# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

अथ भिक्षवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अल्पाय  
इताय सुखाय देवमनुस्मान् । देसेय भिक्षवे धम्मा' आदि कल्लाणं मज्जे कल्लाण  
परिबीसान कल्लाणं साथं सव्यञ्जनं केवलपरिपुचं परिसुद्धं ब्रह्मचरियं पक्कासेय ।

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXVIII ]

AUGUST, B. E. 2474  
C. E. 1930

[ No. 8

## MULAGANDHAKUTI VIHARA AND BUDDHIST INSTITUTE AT ISIPATANA (SARNATH)

The main Stupa of this Great Vihara is now in course  
of construction and it is raising itself steadily  
above other buildings, old and new,  
and the mango groves.

The Large Assembly Hall with its marble floor  
is almost completed.

Brothers and Sisters, Help Us To Raise Rs. 20,000  
For The Stupa.

Mrs. Alice C. Cleather sends Rs. 500/-

All Can Help If They Will.

SEND YOUR SMALL DONATION FIRST.



## A LETTER FROM ITALY

HON. SECRETARY,  
MAHA BODHI SOCIETY,  
Calcutta.

5 July 1930.

*Namo Tasso Bhagavato Arahato Sammasambuddhassa.*

DEAR SIR,

I am heartily delighted to have been elected honorary member of the Maha Bodhi Society, in account of my Italian Translation of the Majjhimanikaya, and I acknowledge hereon my deepest gratitude to you and to the Society.

I would be very glad to assist the opening ceremony of the great Vihara by the Stupa of Sarnath, but my age, my health and my means shall not allow me this ineffable pleasure. But I shall continue, till my death, to serve in my motherland the Buddha, the Dhamma and Sangha. With Mettā.

Yours in Dhamma,  
PROF. GIUSEPPE DE LORENZO,  
*Senatore del Regno.*

## GOOD WILL

BY BHIKKHU SUMEDHA.

*(Continued from last issue.)*

In order to set an example of humility and contentedness, the noble disciples of the Lord Buddha consider that the best way of procuring their bodily sustenance is to go out upon a begging round and collect whatever food the lay devotees are pleased to put into their alms-bowl. Early in the morning,

clad in the Yellow Robe, bowl in their hands and lovingkindness and good-will to all beings (both friend and enemy) in their hearts, they go from house to house, making no distinction between the houses of the poor and the rich, stopping at all doors alike, whether belonging to people of high or of low degree. They walk neither too slowly nor too fast; neither do they look to this side nor to that. With body erect and eyes downcast, they stand silently at the door of any particular house, they bless the inmates of the house and extend to them their good-will. Neither are they too much pleased when they receive food more than usually delightful; nor yet are they dejected when they receive plain or coarse fare. They are contented with whatever they get. They are patient and submissive, yet not devoid of dignity. Whenever a devotee perceives a Bhikkhu standing at his door, he is thrilled with joy. Whatever eatables he has in his house, he brings out a portion of the same and puts it into the alms-bowl of his sacred visitor with great devotion, falls at his feet and with folded hands pays him profound obeisance. Thus does the Bhikkhu proceed upon his round for alms, collecting scraps here and there, and making happy those from whom he accepts their gifts of food. Little by little the delight which the devotees take in giving to him becomes greater and greater.

Following the example of the great saints of old, in the early morning I put on my robes, take my alms-bowl and go from house to house on my begging round. Sometimes I go to houses which I have never visited before, and stand waiting at the door. As soon as the people in the house see me they are filled with great joy since they have obtained the opportunity of supporting me. They bring a portion of whatever food they have and put it into my bowl with great devotion and, falling down at my feet, make obeisance to the Holy Men of old whom they see represented in my person. Wife, husband, children and all, partake of the sweetness of giving. My heart is deeply touched by their evident sincerity. Moved by gratitude, I bless these poor hard-working people at whose cottage door I stand



with bowl in hand. When I return to the Vihara with my alms-bowl well filled, I give a share of what I have collected to my guests who come to me in order to give me an opportunity of practising hospitality. In doing this, I expect neither gain nor fame. Poor people such as beggars, are my guests. Sometimes dogs, crows and squirrels are the partakers of my hospitality. A good Buddhist, whether he is a Bhikkhu or a layman, is accustomed to give a bit of food or alms of some description at every meal he takes.

King Dutugemunu of Ceylon never ate anything without giving alms. Once, through forgetfulness, he ate a certain fruit without giving the least bit of it to any one. When he remembered his omission, he was moved with remorse and repentance. At the spot where he ate the fruit, he built a huge dageba (a sacred monument) so that he might remember, and never any more forget, to perform his acts of benevolence, in addition to the benefit it might do to others as a place of worship. This dageba preaches a sermon inculcating generosity to the large number of pilgrims who visit Anuradhapura every year. Hospitable people lend a helping hand to raise the wretched, and enrich every scene with plenty and cheer. Fraternity and good-will strengthen the whole nation in which they are found. The chief ends of the practice of Liberality are the curbing, and ultimate rooting out, of our greed; and the making of other people happy.

At one time there was in Germany a cherry famine. But a citizen of Hamburg had, in the middle of the city, a walled orchard in which he had planted the rarest of cherry trees. By constant watchfulness he had kept away the cherry disease from his fruit, so that he alone of all in the city possessed healthy cherry trees. Every season he reaped a great harvest of gold from his cherries so that he grew ever richer and richer, and his fruit ever the more famous. Once, while his trees were in blossom, a war broke out in the north of Germany. The people daily grew weaker as their store of food diminished. The enemy became fierce. The heat was intense and had dried up

the springs and brooks all over the country. When some time had passed, the owner of the cherry orchard gathered together about three hundred children, loaded each with a branch heavy with the rich, juicy cherries, and marched them to the battle-field. The general heard that they were the children of Hamburg, who had heard that he and his army were suffering from thirst, and were bringing luscious cherries to quench it. At this he was very angry for he was of a violent and cruel nature, and declared that they had come to make a mock of him, and that he would assuredly have them put to death. But when his eyes fell upon these poor children, so thin, so pale, so worn with hunger, and he saw them begin to feed his soldiers, worn out with hunger and thirst, a spring of fatherly love welled up within his heart. He was filled with pity, and tears came to eyes. His hard heart was overcome by them. When they returned to the city, they were followed by a procession of carts filled with provisions for the starving people ; and on the next day a treaty of peace was signed. This story shows the great power that lies in hospitality and good-will.

The chief delight of my teacher, a Burmese Bhikkhu, is to press the shrinking stranger to partake of his alms-food. Sometimes he gets mangoes and other fruits. Then he wraps the sweetest mango in a handkerchief, and cheerfully brings it to me. Such kind acts, and the tender-heartedness which goes along with them, create a deep feeling of grateful recognition in my heart, since it is my duty to serve him, and not his to serve me, as long as I am in good health. It is his duty to serve me only when I am ill and incapable of exertion. Once with his own hand he washed clean the dirty sore of a dog. For compassion's sake he has given up the eating of eggs, fish and flesh. He is not directly or indirectly instrumental in the slaughter of animals. The eating of flesh makes necessary, killing. As long as the demand for flesh increases, the number of slaughter-houses in the world must increase. Whenever we see a piece of flesh and reflect how unmercifully



the poor dumb animals are slaughtered, we are moved with a sense of compassion and remorse. It is always kindest to be satisfied with innocent food which the vegetable kingdom provides us with. A guiltless feast of herbs and fruits (including nuts and grains) which the mountain's grassy side supplies, and water from the spring, contain all we need to build up our body and make it healthy and strong.

There are some creatures, such as protozoa, which do not move about, and have neither eyes nor ears nor mouth, yet they lead a complete life of their own. An egg such as is the human embryo, is a living thing which will gradually develop into an active little organism. Though it has no legs, no eyes, and no mouth, yet its cells perform the necessary functions of these organs. It takes in gaseous food through the pores of the shell, which it adds to the store of albuminous food contained within the same. The sensation, perception, tendencies and consciousness of the egg are suspended, remain dormant.

The *Badhamia Utricularis* (Mycetozoa) creeps about and takes solid food. The zoo-spores of some algae move very rapidly in water until they reach a suitable place; but they belong to the vegetable kingdom. Some people mistake them for animals because they move about, and the eggs of fowls for lifeless things because they neither move about nor take solid food. If we look at the matter with an impartial mind we shall clearly understand that the egg is one of the stages in the life of a chicken, and that it possesses all the conditions needed for the continuation of its life-process. It is wrong to kill a dying man since he possesses a certain degree of sensation of pain. It is also wrong to kill a man to whom chloroform has been administered; for, though his senses are inactive, yet they are capable of being reanimated. On similar lines we can understand that it is not right to satisfy our cravings by causing the slaughter of animals, the destruction of eggs, and the milking of cows dry. Some may think that nothing is left to eat if flesh and eggs are to be avoided. It is not so.

In this wide world there are many things which we can consume without taking the life of any living creature.

"Just as a mother, even at the risk of her own life, protects her son, her only son, so let a man cultivate love without measure towards all beings. Let him cultivate towards the whole world—above, below, around—a heart of love unstinted, unmixed with the sense of differing and opposing interests. Let a man maintain this mindfulness all the while he is awake, whether he be standing, sitting, or lying down. This state of heart is the best in the world."

The progress of loving-kindness is hindered by pride and selfishness which prompt people to think that they belong to a nobler nation than other people. This distinction which they make between one nation and another in favour of their own, is a great weakness. If it is not overcome in time, they will speedily find themselves falling into the great illusion of making distinctions of caste which breed jealousy and hatred among the members of one nation. One community of people in the nation tries to keep at a distance from itself the members of another community, and also tries to keep them from rising. Within the same caste many kinds of dissensions and disagreeable feelings arise among its members. Such dissensions proceed from the belief that one family is superior to, and more respectable than, another. Finally such feelings of partiality separate one nation from another, and split it into different castes, grades, families, and so on, so that it disunites the nation. Thus do harmony and a disposition to peacefulness disappear; and their place is taken by jealousy, hatred, suspicion, envy, and so on. Troubles arise even among the members of the same family. This shows what a great error people fall into when they give way to selfishness and egotism. Loving-kindness will overcome this great error and unite each individual with the other, and each country with another. All distinctions and party feelings will die away. All peoples will become citizens of the world. Whether they are of one country or another, whether they are white or black, they are



all brothers and sisters. We must take pleasure in the welfare of others, and feel pity for their distress. When selfishness ceases, then war, hatred, jealousy, partiality and suspicion will also cease.

When a scientist discovers any new scientific principle which has hitherto been unknown, it becomes the property not only of the nation to which the said scientist belongs, but of the whole world without any distinction of nation. The advancement of western science is due to this international feeling in the domain of science. Let us therefore, each one of us, earnestly endeavour to subdue selfishness and cultivate international feeling and universal brotherhood. Selfishness springs from the error of ego-doctrine. All who are adrift in the ocean of suffering are misled by this view. They think that all the activities of their body and mind are organised by an 'I' or soul which, in ultimate reality, has no existence. They create in their imagination an 'I' to which they are enslaved. By this erroneous standard of measure they estimate all phenomena. They expect all sensual pleasures, gain, honours, fame, and so forth, to minister to their imaginary 'I.' Though they use the phrases, 'our wealth, our land, our house, our nation, our country,' they have no power over any of them. No one possesses the power to turn a single white hair black, or a black one white. All things at every moment are undergoing a perpetual process of wasting and repair; this is the natural law of their existence. It is a universal fact common to all times and places. All animate and inanimate things are fluxes. They come and they go. Their very nature is nothing but 'passing away.'

The state or condition of wearing away, of breaking up, is sorrow. Those who try to comprehend things as they truly are, they understand that all things are transient, fraught with sorrow, and devoid of 'I.' Just as *x* is used to denote an unknown number or quantity, the words 'I' and 'you' are used to distinguish one person from another for the sake of convenience in conversation. In reality there is neither 'x'

in the number, or 'I' in the process of life. One has to put forth all one's energies to discover the non-existence of the personal ego. In realizing it, his mind has to be kept tranquil, free from the misleading influence of the idea, 'I am superior to others.'

In his *Macbeth*, Shakespeare says:—

"Life's but a walking shadow, a poor player  
That struts and frets his hour upon the stage  
And then is heard no more. It is a tale  
Told by an idiot, full of sound and fury,  
Signifying nothing."

The life of every living creature is nothing but the physical body which is a flux of elements, and its activities. Our physical body, whether beautiful or ugly, is chiefly composed of hydrogen, oxygen, carbon, nitrogen, phosphorus, potassium, sodium, calcium, silica and sulphur, which it has obtained from earth, water, and air mostly, through the vegetable kingdom. If there is a soul either in the body or the mind, or in relation to them, it must cease to exist at death when all the functions of the body and mind come to a stop. If soul is something which performs functions, it also must be subject to wear and tear, and finally come to an end, unless a new soul is originated in the place of the old worn-out one. If it has no functions to perform, it cannot exist, since there is nothing in the world that is inactive. We live because there is a strong will to live. Even in the moment of death it still remains very powerful. Therefore it is bound to revive after death in some other form of life.

In making the attempt to clear up this deep problem of re-birth, let us take the example of an account in a ledger. An account of any kind is made up of debits and credits which from time to time increase and decrease. This process of coming in and going out will continue until there is no more room in the ledger or their recording. Then the final balance of the account is carried from the last page of the old book



to the first page of the new ledger. There it starts again to go on in the usual way of receiving and paying out monies, or of buying and selling. In both books the account is the same account. Though we say in current speech that the final balance from the last page of the old book is brought to the first page of the new book, in reality nothing has come from the old book to the new. It is only the figures appearing in the last line of the last page of one book that are re-written in the first page of the other. Though nothing in actuality goes from one book to the other, the account in both is the same. Or, to take another illustration:—When the equation of a curve is given, it can be drawn on a sheet of paper. If the paper is not big enough, another sheet of paper is taken upon which the curve is continued. The curve drawn on one sheet is the same as that drawn on the other, since the equation is the same in both cases, yet nothing actually goes from the one sheet of paper to the other.

We know that a copy of Shakespeare's "As you like it," which we may buy from a book-shop to-day was never even seen by Shakespeare, and that not a single character in this volume was inscribed by him. It is composed of paper and some marks on the paper called letters which assist the reader to think in the same way that Shakespeare thought, or to create in his mind the idea by which Shakespeare's mind was possessed when he wrote the play. Though nothing has come to this particular volume from Shakespeare, yet it exists to-day only because of his activities. This book is a contrivance for reviving the same process of activities in the mind of the reader. In the same way, man is a contrivance for continuing the flux of mental activities of his previous existence, though no soul passes from his last life to this.

If we avoid being misguided by blind belief, and begin to search and investigate patiently and intelligently, by-and-by we shall come nearer and nearer to the great truth of the non-existence of an eternal ego. When the error of ego-doctrine disappears, and there dawns upon the mind the true

vision of things as they really are, all distinctions of caste, colour, and nation will vanish away. When a man is free from the bondage of ego-doctrine, loving-kindness and wisdom gradually develop towards perfection. The universal truths of sorrow, its cause, its cessation, and the path that leads to this latter, will become perfectly clear and distinct. In the bright and eternal light of the Four Noble Truths, loving-kindness will burgeon and blossom, unhindered by any selfish motives. "Our mind shall not waver. No evil speech will we utter. Tender and compassionate will we abide, loving in heart, void of malice within. And we will be ever suffusing such an one with the rays of our loving thought. And with that feeling as a basis, we will ever be suffusing the whole world, above, below, around, with thought of love, far-reaching, growing great, beyond measure, void of anger or ill-will." Great cities like London, Paris, New York, are built by man, little by little, and from time to time. Similarly loving-kindness can be developed, little by little, by following the Noble Eightfold Path.

### THE NOBLE EIGHTFOLD PATH.

#### RIGHT UNDERSTANDING.

By clearly comprehending that existence is suffering, that its cause is desire, that its deliverance is Nibbana, the Perfect Happiness; and that the path leads to it is the Noble Eightfold Path, we gain deliverance from mistaken views which hinder our progress. Those who have destroyed anger, desire and ignorance, and gained the full perfection of Loving-kindness are the best guides to Perfect Happiness. There is no protection higher than Loving-kindness which is endowed with wisdom and emancipation. It is the most powerful weapon there is in the world. It subdues all enemies and enmities, and makes the country in which it prevails, peaceful and happy. In order to cultivate loving-kindness, we must try to realise that anger is a great poison and is caused by ignorance. The means of deliverance from anger is loving-kindness, and



it can be cultivated by directing one's thoughts in the right path.

#### RIGHT THOUGHTS.

The practiser of this branch of the Path cultivates thoughts of renouncing both attractions and repulsions, puts away ill-will, anger, hatred and revenge, and takes delight in forgiveness and in harmlessness. His highest aspiration is to cleanse his thoughts, word, and deeds; and he practises sending forth at all times thoughts of good-will to relatives, friends, enemies, and every one.

#### RIGHT SPEECH.

Having given up falsehood, he becomes firm in honesty, reliability and trustworthiness. He does not utter words hurtful to others, and abstains from slander. Hearing something said here, he does not tell it elsewhere to cause dissension among people. Thus he reconciles those that are at variance, and confirms in friendliness those that already are friendly. Delighting in concord, finding pleasure in unity and seeing joy in brotherhood, he utters words tending to bring about harmony. Having given up rough and malicious words, he speaks only such words as are gentle, pleasant to the ear, amiable, cordial, polite, agreeable to the multitude, and pleasing to friend and foe alike. Having given up vain talk, he speaks words that are profitable to himself and to others. At the proper time and at the proper place he utters words worthy of remembrance, full of wise counsel, discriminating, and of use. He speaks sense, and never departs from truth. His speech proceeds in agreement with the Rules of Discipline.

#### RIGHT ACTION.

Having given up killing, and abstaining from the taking of life, he shows loving-kindness to all. Having put away stick, sword and other weapons, he remains compassionate

and full of solicitude for the welfare of all beings. He does not cause the slaughter of living creatures, nor does he take pleasure in hunting, fishing, bird-nesting, elephant-corralling, diving for pearl oysters, or in the use of arms. He is never instrumental in any act of cruelty. With disgust and shame he shuns all kind of military training which ultimately has for its aim the shedding of human blood. He neither consents to, nor praises, bloodshed on any pretext. He abstains from taking what is not given, and expects only what is given him. Neither does he encourage thieving nor take delight in it. In purity he dwells, never taking what is not his own.

To him chastity is a great joy. Abstaining from sexuality, he finds delight in purity. He does not direct his affection towards one particular person more than another, but bestows it upon all alike.

"Thrice blest are they that master so their blood,  
To undergo such maiden pilgrimage."

*Midsummer Night's Dream.*

In his *Faerie Queen*, Spenser has this passage :—

"She was a woman in her freshest age,  
Of wondrous beauty and of bounty rare,  
With goodly grace and comely personage  
That was no earth not easie to compare ;  
Full of great love, but Cupid's wanton snare  
As hell she hated; chaste in work and will."

Liquor is a great hindrance to moral progress. When a person is under the influence of intoxicants, his powers of resisting the approaches of anger are considerably weakened. As is well known, indulgence in intoxicating liquor is often the cause of serious crime. It is easy for total abstainers, as compared with those who indulge in intoxicants, M.D. says :—"You must also remember that any one whose system is filled with liquors is more liable to attacks of disease, and when sick with typhoid fever and other like diseases, does not stand one half the chance of recovering that a person does



who never uses strong drink in any shape or form." As knowledge advances, people will realize the value of temperance and understand how it will make them healthy, wise, and peaceable in disposition.

#### RIGHT LIVELIHOOD.

The man who cultivates loving-kindness towards all living beings and follows the Noble Eightfold Path, leads a life free from harmful activities. His wants are few, and he is contented with whatever he gets by honest and innocent means. He has nothing to do with false balances, false weights or false measures. He shuns the crooked ways of bribery, deception or fraud, and keeps aloof from maiming, murder, highway robbery, plundering and every deed of violence. To him it is impossible to make his living by taking high interest, or by hunting, fishing, and so on. He abstains from buying or selling flesh, or animals for the purpose of slaughter. He has nothing to do with lethal weapons, poisons, intoxicating liquors, and slaves. Even in the midst of want and dire poverty, he valiantly retains his purity of livelihood.

#### RIGHT ENERGY.

His ambition is to cleanse his heart, curb his anger, ill-will, hatred and inclination to revenge, and to cultivate goodwill. With dauntless courage and persevering exertion, he resists all evil tendencies and cultivates patience, cheerfulness and uprightness in the midst of all troubles. His whole energy is devoted, in compassion for the world, to the good, the gain, the welfare of gods and men.

#### RIGHT CONTEMPLATION.

He is conscious of the body, sensations, mind, and the elements of being, or phenomena. When his mind is inclined to anger, ill-will and hatred, he thoroughly understands that this is so. He is so vigilant that he is fully aware of all evil tendencies that may be present in his mind. When his mind

is free from anger, he is aware that his mind is not enslaved by anger. He is watchful and aware of every kind of friendly and benignant idea that arises in his mind. He thoroughly comprehends how loving-kindness which has not arisen may arise ; and how the loving-kindness which already is arisen, may be brought to full development. He is always mindful in sending his good-will forth to all living beings. When he is wide awake in mind, it is comparatively easy for him to overcome all selfish ideas that hinder the progress of universal love. Both day and night he cleanses his heart of all undesirable things by mindfulness and watchfulness.

#### RIGHT CONCENTRATION.

When the mind is overcome by anger, ill-will and hatred, it becomes turbulent like a stormy sea. It becomes rough and rude and haughty, and makes much noise. The man's words and deeds become harsh. He is unable to keep them under control. Since the mind is attracted and repelled by likes and dislikes, it becomes weak and unsteady. But when the man is watchful over his thoughts and the motions of his mind, little by little he can easily bring them under his control. Unmoved by loss or gain, praise or blame, pleasure or displeasure, fame or disgrace the mind is smoothed and clarified like the clear, cool waters of a lake surrounded by mountains. Listening to the Truth (the Dhamma), and associating with the Good (the followers of the Dhamma), one who is disgusted by the wretchednesses of the world, will be comforted and encouraged by the perfection of loving-kindness and purity which the Accomplished one has gained. In Him he puts his confidence ; and from this confidence there arises joy. From joy comes rapture, intense joy. From rapture comes serenity. From serenity comes ease. From ease arises Right Concentration.

There is hardly any strength in a lump of raw cotton. It is blown here and there by the wind. But when it is carefully spun into thread and woven into cloth, it possesses great



strength. In a similar manner the mind becomes strong and free by the practice of concentration. According as it is tamed and tranquillized, its strength is immune against being wasted by anger and other evil tendencies. Just as flowers grow luxuriantly in a well-weeded and well-fertilised garden, loving-kindness flourishes luxuriantly in a cleansed mind that is kept clear of all disturbing elements. Such a well-concentrated mind is in a position to understand things as they really are. It realizes that everything is subject to decay, fraught with sorrow, and devoid of an ego. From the clear understanding that all things are compounded, arising only in dependence upon something else, and by their very nature perishable, there arises repulsion. Since there is no clinging to things that are repulsive, there arises passionlessness, and the mind becomes emancipated. Then comes the knowledge by means of which the intoxicants, the hidden germs of moral and intellectual defilement, are destroyed. Sorrow dies away when the intoxicants are destroyed by wisdom and concentration. When every blade of grass that sprouts forth from a hidden grass-root is pulled up, the latter will lose its powers of reproduction. In a similar way, the intoxicants will wither away if anger is rooted out by loving-kindness and good-will, craving desire by renunciation, and ignorance by knowledge. They will soon be starved to death.

Just as every force has its opposite counterpart, the faculty of seeing has for its opposite counterpart, forms. In the same way the faculties of hearing, tasting, smelling, feeling and thinking, for their opposing counterparts have respectively, sounds, tastes, scents, tangibles and ideas. When the difference between the internal and the external temperature is great, there arises unpleasant sensation. When the temperature of the body is exactly the same as that of the surrounding atmosphere, we have what is called neutral sensation. When the difference between the two is only slight, pleasureable sensation is the result. Whether the opposing forces are equal or not, whether their difference is

great or slight, it is a struggle. Where there is struggle there is no happiness. Therefore the state of Perfect Wellbeing is far beyond subjectivity and objectivity. It is the perfection of Peace, free from all contention and struggle. The angle (180 degrees) between two opposite forces may vary either to zero or to 360 degrees, whereupon the two belligerent forces become harmonious, friendly and peaceful. When anger, desire and ignorance are stilled by the following of the Noble Eightfold, Path, there is no belligerency. There supervenes the Perfect Happiness, the Peace Supreme.

Praise be to Him, the Holy One who has made known the Doctrine of Selflessness.

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### THE LATE LIEUT.—COL. DR. E. R. ROST

#### A BUDDHIST FUNERAL.

At Golders Green Crematorium, North London, on the morning of Thursday the 26th June last, the mortal remains of Lieut.-Col. Rost of the Imperial Services were committed to the pure element of fire for dissolution into their original elements. In accordance with the special request of the deceased, the funeral was conducted according to Buddhist rites, the officials being the Reverend Bhikkhu Nandasara and the Reverend Bhikkhu Pannasara of the British Buddhist Mission.

Promptly at ten o'clock the funeral hearse arrived at the mortuary chamber of the Crematorium followed by a number of motor coaches containing representatives of the Church of England, the India Office, Royal Asiatic Society, General Asian Society, Putney Conservative Association, the Masonic Brotherhood, and numerous personal friends, the two Rev. Bhikkhu and a number of fellow religionists of the deceased, both British and Sinhalese, belonging to the British Mahabodhi Society. Among the many beautiful floral wreaths with which



the coffin was covered were two especially beautiful, one inscribed: "In Grateful Memory of a devoted Fellow-worker, from the members of the British Mahabodhi Society," and the other: "In Memory of an exemplary Buddhist Gentleman."

When the casket containing the remains had been placed in position and all were assembled in the Chapel, the Revd. Bhikkhu Nandasara administered Pansil (the recital of the Five Precepts) to the many Buddhists present, who made the appropriate responses. A Buddhist layman then spread portion of a length of white cloth over part of the casket (which was covered with a Union Jack), putting the remainder of it into the hands of the two Bhikkhus who held it thus while they recited three times in the beautiful sonorous Pali the well-known stanza from the Buddhist Scriptures which may be Englished thus:

Transient are all compounded things;  
To rise, to fall, their nature is.  
Having been born, again they die;  
The end of birth and death is bliss.

The laymen then took a vessel of water, and while they slowly poured its contents into a cup with a platter beneath it, the Bhikkhus thrice repeated these words:

"Just as when a river is full, its waters flow down to the ocean, even so the merit made by the living overflows to those who have passed into the other world.

"Just as water poured forth upon a higher place overflows into the lower, even so the merit gained by living human beings can be received by the departed."

All present now seated themselves, while the reverend Bhikkhu Nandasara delivered an impressive sermon on the brevity of life and the need of preparing for death by the performance of good deeds.

He said that all that lives is governed by one inevitable law, namely, that it must some day cease, and die. No individual can escape the operation of this law, however highly he

may be placed. Yet, foolish, unthinking people act as though there were no such fate awaiting them, and try to gather to themselves all the little bits of happiness they can accumulate in this life, and then seek to make themselves believe this happiness is going to be permanent. Dr. Rost had only obeyed the same law that all must some day obey, we also ; therefore let us draw from the example of his life of ceaseless activity an incitement to do the same, so that we also have passed away, there shall remain the good deeds we have done to be our friends and helpers in the next stage of our life's career. For the best and truest helpers men have, are just their own good deeds : No god or angel or any supernatural power can do anything for us, out only our own good deeds. Yet those who remain behind may help those who have passed by sending after them kindly and loving thoughts of affection and desire for their welfare. They may also transfer to them some of the merit of their own good deeds, for example, the merit of the good deed all here to-day have done in being present at this simple ceremony, and taking part in its simple procedure. Let all present therefore wish warmly that the deceased might have a happy lot in the next stage of his existence, under the influence of the good deeds they had done to-day.

When the reverend Bhikkhu had ended his discourse he invited Mr. F. J. Payne, the veteran Buddhist worker, to say a few words, to which Mr. Payne responded in an eloquent eulogy of the deceased and the good work he had done for the Buddhist cause in Great Britain, both in the past and in the present, and in a moving apostrophe to the deceased, bade him farewell, and expressed the behalf that he would meet him again.

The casket containing the mortal remains of the deceased was then rolled through the doors at the head of the table on which it rested into the cremating chamber, there to be resolved into its original elements by the pure element of fire ; and so the simple ceremony of a Buddhist funeral in England came to an end.



It may be mentioned that in keeping with his interests during his later days, Dr. Rost left his extensive collection of Buddhist books, in its entirety, to the British Mahabodhi Society, as well as a substantial sum of money.

### A CHARACTER SKETCH.

Thirty-six years ago a young Englishman of distinguished parentage, upon obtaining his medical qualifications from the Royal College of Surgeons and the Royal College of Physicians in London, entered the Indian Medical Service, and took up his first appointment in Burma. Being of a philosophic turn of mind, he was attracted by the beauty and the grandeur of a religion that influenced the Burmese people to the extent of making them incomparably the most hospitable and cheerful people in the world. He came in contact with the Bhikkhus who dwelt in those beautiful monasteries, away from the troubles and turmoil of lay life, monks whose lives were characterised by simple living and high thinking. He studied Buddhism, and eventually became a Buddhist. This young man is now Lieut.-Colonel E. R. Rost, O.B.E., one of the foremost Buddhists in England, who, at the age of 58, is working incessantly for the establishment of the *Buddha Sasana* in Great Britain.

Son of the late Dr. R. Rost, the celebrated linguist and Head Librarian of the India Office at Whitehall, who was one of the very few European Pali and Sanscrit scholars of his day, Ernest R. Rost was born at Ealing in 1872. He received his early education at the Highgate School, and choosing a medical career, became a student at the St. Mary's Hospital, Paddington. On his obtaining the qualifications of M.R.C.S. (Eng.) and L.R.C.P. (Lond.), he entered the Indian Medical Service at the age of 22. He was given an appointment in the medical service of Burma, where he spent the early part of his career.

Beginning with a successful operation on a blind Bhikkhu, which restored the patient's eyesight, he distinguished himself

as a surgeon. During his seventeen years in Rangoon he enjoyed unrivalled popularity as a surgeon, and, in addition to his work as the chief surgeon of the General Hospital, he commanded a wide private practice. He was the first to start a bacteriological laboratory in Rangoon, where he experimented on the cultivation of the bacillus of leprosy; he made a substance called "laprelin" by means of which many cases of leprosy were cured. This brought about his connection with the Leper Asylum at Kemmendine. He is one of the founders of the Rangoon Medical School where he lectured for many years. The idea of a Society for the encouragement of infant welfare in Rangoon originated with him.

Side by side with his medical and social service work he engaged himself in helping those Burmese Buddhists who were working to protect Burmese children from becoming victims of the educational propaganda of organised Christian Missions. He contributed to the success of the Buddhist Schools started by prominent Burmese under the leadership of Mrs. Hla Oung, an enlightened Burmese lady of noble descent.

Charles Henry Allan Bennett, an Englishman of considerable attainments, meanwhile had entered the Order at Akyab in Burma, as Bhikkhu Ananda Metteyya. With him and Mrs. Hla Oung and others, Dr. Rost co-operated in bringing into being the International Buddhist Society. Under the auspices of this Society the Bhikkhu Ananda Metteyya was sent to England for the purpose of organising a centre for the propagation of the Buddha Dhamma in the West. The Bhikkhu Ananda Metteyya, accompanied by Mrs. Hla Oung and her son, Maung Ba Hla Oung, barrister-at-law, arrived in England somewhere in 1907. The party was met by Dr. E. R. Rost, who had come in advance to make the necessary arrangements for the reception of the Mission.

The Buddhist Society of Great Britain and Ireland was formed, and Dr. Rost returned to Burma to resume his duties.

During the Great War of 1914—1918, Dr. Rost served in the North-West Frontier of India and in Tanganyika. He was



mentioned in despatches for gallant and distinguished services in the field during the last Anglo-Afghan War.

In 1920 he returned to Burma as Civil Surgeon of Mandalay, but he could not carry on for long in that not too salubrious climate. The strain of war service added to the delicacy of health brought about by a life of strenuous activity in a tropical country ; and, in 1924, he retired on pension.

Since his retirement from the Indian Medical Service, he has been devoting himself to the study of the Abhidharma ; and that valuable work "The Nature of Consciousness," which was published early this year, is said to be the result of this study.

A scientist himself, he maintains that modern science is agreeable to Buddhism ; and that the Buddha is the greatest scientist that ever lived.

Dr. Rost's interests are many and varied. He practices painting as a hobby, and some of his pictures of Burmese landscape are of a very high order.

Now close upon 60, he is still as active and enthusiastic as an energetic young man. He is a staunch supporter of the Buddhist Movement in the West and, as a member of the Committee of the British Maha Bodhi Society, he is actively engaged in furthering the Buddhist cause.

A man of character and sturdy independence, he comes nearest to the ideal of a Buddhist gentleman. He has the courage of his convictions ; he does not stoop to interpret Buddhism to suit expediency ; and the "amiable crankism" which threatens to reduce the constructive Buddhist principles of *Metta* and *Karuna* into a sort of "honeyed passiveness" finds no favour with him. For this reason, as well as for others, he is an asset to the Buddhist Movement in Great Britain. *British Buddhist*.

D.R.J.

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## THE BUDDHIST SCRIPTURES IN CHINESE

BY ALBERT J. EDMUNDS, PENNSYLVANIA.

There has just appeared in Japan the Taisho edition of the Chinese Tripitaka (Tokyo, 1924-1929, 55 Vols., quarto.) This includes commentaries, diaries of pilgrims to the Buddhist Holy Land, etc. Each volume is some 970 pages or more of closely printed Chinese ideographs. Will not some ardent young Sinologue translate the best of them for us? There are fascinating problems involved, both literary and religious. Thus, in Vol. I., we have the Long and Middling collections translated from lost Sanskrit originals in A.D. 413 and 398 respectively. These collections are the "Dialogues of the Buddha," translated by Rhys Davids (Oxford, 1899-1921, 3 Vols., 8 vo.) and "Further Dialogues of the Buddha," translated by Lord Chalmers (Oxford, 1926, 1927, 2 Vols., 8vo.). In the case of the Middling Collection (i.e. dialogues of middling length) there are 152 in the Pāli recension of Lord Chalmers, but 222 in the Chinese before us. Professor Anesaki of Tokyo has identified 98 of these as common to the two sectarian recensions. Religiously, there are such items of interest as this: in Dialogue 21 of the Pāli (but No. 193 of the Chinese) Buddha tells his disciples to go on sending out the Love-Thoughts (a technical phrase) toward bandits who are cutting them to pieces with a saw. I have identified the ideograph for saw in the midst of the Chinese forest. Starting out in the midst of this forest are phrases in the Roman alphabet in the margins. These are the Pāli equivalents for technical terms and titles of dialogues.

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### THE ASSUMPTION OF MARY AND THE PARINIBBANA OF THE BUDDHA'S MOTHER.

In Nanjio's Catalog. No. 651, there is a treatise on the Parinirvāna of the Buddha's mother, which was translated into



Chinese in A.D. 457. Of course the Sanskrit would be older still. Now, one of our few American Pāli scholars, Professor Henry Snyder Gehman, of Princeton University, tells me that the fifth century and the late fourth were the very time when the Christian Church began to talk about the Assumption of Mary, the mother of Christ. The belief was that her body was translated to heaven. Of course this is the usual Western materialization of a more refined Eastern idea.

Christian scholars who scout the hypothesis that Luke's Angelic Heralds were derived from the Sutta Nipāto, are ready to admit that certain stories in the apocryphal Gospels had a Buddhist origin. I have not seen the Assumption of Mary mentioned before in this connection.

A. J. EDMUNDS.

## INTERNATIONAL CHARACTER OF THE MAHA BODHI SOCIETY

*Appreciations from all parts of the world.*

Ours is the only Buddhist Society which has a truly international membership and headquarters in three continents. Following appreciations speak for themselves.

Dr. Thomas M. Stuart of Ohio, U. S. A. writes :—

I hope there will be something left over from the two pounds I am sending which you may use for the general expenses or any other purposes as a token of my deep regard for all of your fine work you are doing. With all good wishes.

Mrs. Emilia Gonzalez de Grau of Cuba says :—

We do a great deal of propaganda work in all the countries of Latin America.....we try to keep in pace with the Buddhist movements through correspondence. Do you mind keeping such relations with us? Would you like to help us in diffusing the Dhamma in the Spanish speaking countries.

Mr. Sohaku Ogata, Editor "*Bukka*" Kyoto, Japan writes :—

In Japan the cherry blossoms are in their best now, and numberless Buddhists are coming to Kyoto to visit the centre temples. I ask you to review my magazine and exchange it for yours. Let us have the freedom of reproducing articles with each other. I wish to join hands in studying Buddhism or with regard to the mission of Buddhism. If you have men who are coming to Japan for Buddhism I will exert myself to the best of my poor ability.

Mrs. Salanave, of California, mentions in the Visitors' Book :—

It was my happy karma to make my home here a few days upon my arrival in India on a Buddhist pilgrimage to sacred places, and was not only hospitably treated but felt as one of a large family.

Hon. Mr. Maung Ba, Judge of the Burma High Court :—

We visited the Maha Bodhi Head-quarters and received a very kind welcome. We are very pleased to have the opportunity of meeting the organisers of the Society. We donate Rs. 100/- towards Samath Fund.

Bhikkhu Javana Tikka (Italian) :—

Here at the Maha Bodhi Society one finds genuine hospitality flowing straight from the heart. Intense zeal and compassion has spurred the eight Sāmaneras to come to Bengal to prepare for mission work here.

Bhikkhu Pragnananda (English) :—

Very pleased to visit Head-quarters of the M. B. S. after an absence of 4½ years. Every one very kind to me.

Mr. Victor Stomps, the German Upasaka :—

I am glad to have seen the pleasant and of course for all the Buddhists very useful place "Head-quarters of the Maha Budhi Society, Calcutta.

Mr. Tin Tut, I.C.S., M.L.A. :—

I visited the Maha-Bodhi Head-quarters and am greatly impressed with the manner in which the great organisation works.



Mr. A. C. G. S. Amarasekara, Vice-President, Ceylon Society of Arts :—

I had the privilege of visiting this institution and being welcomed and shown round by my friend and countryman the Secretary. I shall be presenting one of my paintings of the Ruined Cities of Anuradhapura.

Dr. Prabhu Datta Shastri, Indian Educational Service :—

One can not help being struck with the atmosphere of perfect peace and serenity that exists in the Vihara. I find it an excellent place for meditation. I have also come across some of the best and most instructive periodicals and books on Buddhism as a world movement in the Society's Library. The Hon. Secretary is very energetic and is carrying on the work admirably.

Mrs. Marie R. Hotchner, Editor "*Theosophist*" :—

I admire greatly the work of your society and your monthly magazine.

## MULAGANDHAKUTI VIHARA AND THE BUDDHIST INSTITUTE

World-wide interest is being aroused in the Sarnath project. The proposed opening ceremony has already awakened several Buddhists and societies to a sense of hope. Here we give some extracts from letters we have received from various parts of the world :—

Consul General for Japan :—

"We are also communicating with our Government requesting them to intimate prominent scholars in Japan regarding the opening ceremony."

N. Y. K. Line :—

"We are advising our principals in Tokyo" re concession to the delegates.

*Siamese Consul General:—*

I have forwarded these...to my Government at Bangkok..."  
*Mr. Phagtsring of Sikkhim:—*

I shall try my best to do what I can to make it a success...  
I am sending a list of prominent Buddhist monks and laymen  
of Sikkhim."

*Secretary, Pure Karma Buddhist Association, Shanghai:—*

"We wish to assure you that we shall give the widest  
publicity to this important news in China....We shall discuss  
this matter with other Buddhist societies and hope you will  
inform us the exact date at your earliest convenience."

*U Ba Sein, Rangoon:—*

"I shall be very pleased to attend it and say something  
about my discoveries."

*U Thwin of Rangoon:—*

"I shall send you within a few weeks a list of prominent  
men and monks of high rank...anything that I can do from here  
I shall be pleased to do."

*The Consul General for Germany:—*

I have approached the German authorities concerned to  
let me have the addresses of distinguished Buddhist scholars in  
Germany."

## A DIP INTO THE PAST.

Ven. Anagarika Dharmapala writes:—In 1904, I estab-  
lished the village Industrial School at Sarnath. I brought over  
from America an Agricultural Instructor to teach agriculture to  
the boys. I met opposition from two quarters—English Theo-  
sophists who were at Benares and the Commissioner of Benares.  
The latter asked me not to keep the American at Sarnath. I  
had to send him away. The Industrial School was closed and  
a village school was started. In 1902 we built a small cottage."

Sir Edwin Arnold, in his "India Revisited" says:—

"The charm of the Indian jungle has never been adequately  
described.....And amid these wild gardens of the great



Peninsula you may study as you roam all the classical objects of Aryan Natural History..... Through such a country it was my happiness to track the passage of Sakya Muni step by step, as he wandered from his palace near the lakes at Busti towards the Ganges Valley and the hills surrounding Gya. After his attainment of the Buddhahood, almost the first spot in which he declared "The Law" was the "Deer Park," near Benares, called in the ancient writings "Isipatan." This may be very easily visited from Benares. The road leads for three or four miles out of the cantonments, past the old residence of Warren Hastings, and over the river Barna, under avenues of fig trees and bamboos, untill a sudden turn brings you—after a further ride of a mile and a half—to a well cultivated plain—come abruptly into view the massive outline of a Buddhist Stupa resembling no other kind of monument in the world..... The Stupa...must have looked grandly in the days when Asoka or some Buddhist King, reared it—about the date of the first Punic war..... Here the Indian prince taught the law with his unalterable sweetness and pity. Upon these fields, and fair groves, and grassy hollows, his mild eyes gazed, while the people and their lords gathered eagerly around him to learn deliverance from ignorance and Vedic tyrannies. This was the "Deer Park," this was "Isipatana" to which he repaired from the banks of the Phalgu to declare the new wisdom: for there are stones here, to this hour, marked in Asoka characters by the ancient masons with "Isi....." and "Isipa.....," denoting their destination, and all the world of Buddhism knows Sarnath to be the place where "The Light of Asia" shed its earliest beams. As I sat on the ramp..... it seemed as if no more consecrated ground could hardly anywhere be found." Pp. 225 to 229.

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## BUDDHA DAY CELEBRATION IN INDIAN PROVINCES

AT BOMBAY.

The Thrice sacred day of the Birth, Enlightenment and Parinibbana of the Bhagwan Buddha was solemnised with due ceremony and devotion on Monday the 12th May. In the Morning at 8-30 the members and friends of the Society met together in the hall of the National Medical College. There was an impressive prayer with the usual formula for seeking refuge in the three Gems and taking the Panch Sila. Prof. Bhagwat conducted the prayer. It was indeed a devotional congregation and speeches were made by Mr. K. A. Padhye, Prof. Phadnis and Mr. C. A. Muchhala. After this the members were shown the "Vihara" building which is under construction. In the absence of the worthy President Dr. Nair, Dr. Venkatrao invited all to participate the refreshment, after which the morning function terminated.

The evening function was organised at the Blavatsky Lodge, Theosophical Hall. A Buddhist monk of Ceylon recited the Pancha Sila. Prof. Bhagwat speaking on the aspect of Buddha's teaching proposed Mr. K. Natrajan to the chair and after it was seconded the President occupied the chair and called Mr. K. H. Vakil to speak. He spoke of Bhagwan as not only a divine being but a great reformer.

Mr. Natrajan delivered an impressive address. He traced the influence of Buddhist teaching on the Social and Moral philosophy of present day India. He said The life and teachings of Gautama Buddha are of much practical interest at the present time. All the great religious teachers proclaim the same truths. But in the manner of their presentation, each teacher so adapts his teaching as to strengthen the weak points and support the strong points in the character of his people. The Sakyamuni was an Indian and his manner of teaching therefore, makes a special appeal to the people of



this country and although Buddhism is as such ceased to be professed by a considerable section in this country, its essentials have become incorporated into post-Buddhistic Hinduism. The foremost of these was Ahinsa, what is now popularly translated as non-violence. The Buddha taught that violence can be countered only by non-violence. Violence cannot be put down by violence. The attempt to do so would breed more violence. But it can be overcome by non-violence. The great Indian reformation called Buddhism was carried with perfect non-violence, unlike the Protestant Reformation in Europe. When our European friends assert that non-violence must lead to violence they are speaking from their own experience and expressing their own mentality. In England or Germany or France, very probably non-violence must lead to violence. But I fully believe that India can conduct to a complete successful issue a revolution entirely non-violent and bloodless, if she is left to manage it without disturbing suggestions from people who either are alien to or have lost or forfeited their own national tradition. Mahatma Gandhi's faith in the possibility of a non-violent revolution is perfectly sound so far as India is concerned. The practical difficulties arise from the hard fact that India is no longer as in the days of the Sakyamuni, working out her destiny according to her own national genius, but is exposed to cross currents from the aggressive, physical-force aspect of Western civilisation which is most in evidence in India. The elimination of these cross-currents is necessary to give free-play to the principle of non-violence in Indian progress.

The Sakyamuni was not a politician but we get a glimpse as to his ideas of good Government from an episode narrated in the accounts of his Ministry. There were two neighbouring states, one a monarchy and the other a republic. The former wished to swallow up the latter, and the King sent his Chief Minister to the Buddha to ascertain the latter's opinion as to the feasibility of the project. Monarchs everywhere try to enlist good men in bad causes. The Sakyamuni

did not rebuke the Minister for coming to him on such an errand. If he had done so, neither the King nor the Minister would have sought his advice again, and the Buddha's policy was never to break personal contracts in the hope that some time or other they may be turned to good account. So he casually asked the Minister whether the state which he wanted to invade had assemblies which were consulted in carrying on the administration. The Minister said it had. Then the Buddha advised the Minister that a State which was governed by consultation in assemblies, cannot be conquered by another which was managed in a different way. The Minister took the message to his master and the predatory project was abandoned at least for the time being.

In social matters likewise Gautama Buddha has left us indications of his methods. There were untouchables in those days as there are now. Buddha did not start a special movement to raise their status nor did he indulge in violent denunciations of Hinduism for that or any other custom. His method of reform was quietly to ignore the evil and follow the better way. He was entering his own capital as a religious mendicant after his enlightenment under the Bodhi tree. The streets were thronged with people and among them stood at a great distance in fear and trembling a sweeper with his basket and broom hoping to get a distant darshan of the great teacher. The Buddha's eyes lighted on this abject figure ; he called the sweeper as he was passing by. He paused for a moment and then and there enlisted to his company of Bhikshus. No one dared to breathe a protest. That sweeper became one of the great saints of Buddhism. In the Gandhi movement the same principle is being followed. In his Ashram and in the numerous satyagraha camps absolutely no distinction is made between Hindu or Mussalman, high caste or low caste. All are on the same footing, all take their turns in the routine work of the kitchen and the out-door activities and this, as a matter of course. Another point of resemblance between the two movements, is the enthusiasm with which women and



children have taken to it. Buddha did not at first admit women to his order, but later he did so. The Sisters played a great part in the history of Buddhism."

Apart from usual Jayanti celebration, the Society had this year introduced a new feature in the celebrations of the Buddha Jayanti. The Society arranged an exhibition of painters and sculptures old and new, associated with the life and teaching of Bhagwan Buddha. It was kept for five days from 9th to 13th May. Although the number of the exhibits may at first sight seem to be restricted with severity, the apparent severity has not lessened the attraction of the exhibition. On the contrary, it has gained in distinction. The copy of Dr. Abanindra Nath Buddha as "Mendicant," Sjt. Nandlal Bose's "Buddha," Sjt. Mukul Dey's copies of the Ajanta and Bagh paintings, Sjt. Ahivasi's copy of the Ajanta Fresco depicting "the Queen's Toilet," Sjt. Pullin B. Dutt's "Dhyani Buddha," Sjt. Gupta's "Bhagwan Buddha," were sufficiently suggestive of the important character and value of the exhibits. As the first venture of the Society, the exhibition suggested a very wholesome departure from the methods hitherto followed for celebrating the Jayanti. The different exhibits made a solid impression on the minds of the visitors regarding the great heritage. The value of this exhibition is all the greater in view of the fact that it is the first of its kind in this country.

#### AT RAJPUR (DEHRA DUN).

T. L. Vasvani, addressing the gathering said:—

It is a Triple Anniversary we are celebrating to-day. This day of *Vaisakh purnima* (full moon), over two thousand and five hundred years ago, was born he who became the Buddha. Tradition also, associates with this *purnima* the Enlightenment attained by the Buddha and half a century later his passing away. The scene of the Buddha's passing away is beautiful. In the great ones death touches new depths of beauty.

Ananda is the name of Buddha's dearest disciple. To him Buddha says:—"It is time for me to depart: bring me a sheet of cloth." Ananda is weeping. Weep not! says the Buddha. Then Ananda says:—"Master! thou art leaving us! Give us thy parting message." And Buddha leaves his last message to Ananda and other disciples in two little words:—"Atto! dipa!" which interpreted in English means:—"Be ye lights!"

Was not Buddha's life a wonderful Light? It is become a Light of Asia, a Light of the World. In Buddha knowledge was wedded to love. In the union of the two is true wisdom, *bodhi*. Buddha the wise one was a healer of men, a helper, a servant of the poor. He called himself a "Physician of men" His heart heard the sad music of humanity. He made the Great Renunciation to find a way for all,—a way out of *dukkha*, world-sorrow to a life of Blessedness and Joy. He went from home into homelessness for the sake of humanity—and more. For the sake of all creatures. He, son of Light, son of Wisdom realised his kinship with man and bird and beast. He gave the great message of reverence for all life. India needs to learn anew this lesson,—of reverence for man as man. The West needs to learn anew this lesson of respect for animal life and bird life. Long has the world suffered from race-pride and cruelty of man to bird and beast. Civilisation needs to learn anew the Gospel of Love. In the enveloping darkness of a broken, unbeautiful world, let us kindle the light of Love. Let us be lights!—Kindled at the Central Shrine of Love.

#### IN LUCKNOW BUDDHA TEMPLE.

The proceedings started with a speech by Babu Shiv Charan Lal on the threefold sanctity of full moon day of Vaisakh. The speaker who had visited the holy places connected with the Birth, Enlightenment and Parinirvan of Lord Buddha gave some interesting episode from the life of the



Lord and said that Buddha Day was an event of international importance and was celebrated in all parts of the world. He then dwelt on Buddha's "Digvijay" and spiritual conquest of the world. Continuing the speaker said that it was an irony of fate that it should be necessary to communicate important events and facts connected with Buddha and Buddhism to a Hindu audience which was expected to know them and much more. It was a pity that Hindu India should have forgotten him in the way it had done.

The speaker concluded by reciting a poem in Urdu embodying the events of Lord's Birth, Enlightenment and Parnirvan which was all associated with the Full Moon Day of Vaisakh.

Babu Shiv Charan Lal was followed by Mr. Vasdev Sharma of the Lucknow University. He said that the whole world had produced only two or three men who could be placed with Buddha and in his opinion Lord Buddha's conception of Dharma was his greatest and most original contribution to the World's culture. Dharma stood for order and belief in Dharma implied faith in a life of purely, love and ceaseless activity. This belief has proved the most civilising of the world.

Pandit Ram Chandra Shukul, M.A., LL.B., prominently brought out the fact that to be Buddhist one needs live Buddhism and that weekly meeting and anniversaries are of no avail. It is not the proper place for teaching Buddhism. It must be preached by force of example. This time when the civilised world has forgotten the way of living a happy life is the most opportune for preaching Buddhism, but to do it one must bear more for the spirit than the formalism of Buddhism. The speeches over, pictures illustrating the life of Buddha and of the historical monuments of Buddhist periods and a series depicting activities of the recent Buddhist revival, the world over was shown on the screen on both days.

## BUDDHIST MISSIONARY SOCIETY, LUCKNOW.

The Sacred day of the Vaisakh Purnima of the year 2474 Buddhist Era falling on the 12th day of May 1930 was observed by the Indian Buddhist Missionary Society in the Buddhist temple, Risaldarbagh, Lucknow. Like past years this year, too, it was a grand success. Puja and Bandana were performed for Lord Buddha in the day and the evening was devoted to lectures alone. Several captivating speeches were made, the most prominent and effective were those of Swami Budhanand Mahasthavir, Pandit Chandrika Prasad Jigyasu and Mr. Gauri Shanker Pal, M.A., LL.B. The greatness of the Vaisakh Purnima day in the Buddhist world was admirably explained by the said Swamiji. How the three incidents, the Birth, the Buddhhood (Bodhgyan) and the Death (Nirwan) of Lord Buddha make this day the holiest among the holy festivals of the Buddhists. The Swami further explained that the Lord came to redeem the poor from the unaccountable sufferings of the world and the sooner we were to bring faith unto Him and His teachings the surer and safer we shall be in our voyage of life. Next spoke Mr. Gauri Shanker Pal, who began, "If the world wants disarmament let it go to Lord Buddha. If India wants freedom let it adopt Buddhism." In his opinion religious, political and social emancipation of India in the real sense of it, lay in the adaptation of the one common religion, a religion of love and universal brotherhood. He further said that national degeneration in India started since the dawn of Brahmanism which enunciated the policy of "Divide and Rule" in India for the first time. In fact the Satan came with splitting of the Hindu Society into Varnas and Castes. Therefore hardly there was any hope of progress left for India so long it remained a conger of the conflicting faiths and activities. Pandit Chandrika Prasad Jigyasu emphatically reiterating the preceding views said that if there was anything to check the downhill progress of India it was Buddhism, a religion of Peace and Mercy, a religion of



universal brotherhood, a religion suitable to all rich and poor, high and low and fit to survive under all climates and conditions. Buddhism is a religion that bears the characteristics of a universal religion. It is India's crying need and we should hasten to embrace it.

#### IN BANGALORE.

The 2554th Birthday of Bhagwan Buddha was celebrated with enthusiasm in several places in Bangalore, such as the Srinivasa Mandiram in Balepet, the Reading Room in Malleswaram and the National High School in Sankarapuram. Monday the 12th, the day of the Vaishakha Purnima, or full-moon, was the thrice-blessed day of Lord Buddha's birth in Kapilavastu near Nepal, of his enlightenment at Budh Gaya, thirty-five years thereafter and of his passing away into eternal peace in his eightieth year at Kusinara. On this day he is worshipped and his thoughts are enshrined in the hearts of at least one in every three or four persons living in the world. Buddhism has lived for twenty-five centuries and helped to mould the character, thoughts and ultimate destiny of mankind throughout Asia during this long period. It carried the message of peace and good will to a larger India, beyond the Himalayas, into the Continent of Asia and the World then known to India. The Lord Buddha is perhaps the greatest man known to the world for the longest time. His thoughts are writ large in its history these thousands of years.

And yet what a sad commentaries on the impermanence and evanescence of the World and its greatest men and Institutions! Alas, this Great Master is hardly remembered by anybody today in the land of his own birth and life's work. It is perhaps true that India has fully absorbed his teachings and assimilated them within Hinduism as understood today. But all honour to those who strive to win back for India her Great Hero who did so much for her uplift, and the uplift of the World.

The presence of Dr. A. L. Nair of Bombay in Bangalore, the greatest Indian Buddhist today, was availed of by the public to organize this series of celebration of the 'Thri-Mangala' day. A beautiful marble image of the Lord Buddha kindly supplied by Mr. Anantasamy Rao of the local museum was nicely decorated and worshipped.

Swami Sivasananda of the Sri Ramakrishna Mission next spoke. He explained the fundamental principles of Buddhism and exhorted the people to follow Dharma or Righteousness, if they desired happiness for themselves here or hereafter. He said—it was not Buddha's Mission to prove or disprove the existence of God or Soul or of the cause of Creation. The Blessed One explained that these were unprofitable questions. "It was as if a man was pierced by a poisoned arrow and said 'I will not have this arrow pulled out until I know who it is that has wounded me, whether he is tall or short; whether he is a noble, a prince or a servant, etc.' Verily such a man would die ere he could adequately learn all this. Therefore, the man who seeks his own welfare should first pull out this arrow, of pain, sorrow, lamentation." He taught the four noble truths, *viz.* (1) that life was full of suffering, (2) that its cause lay in the indulgence in selfish desire, (3) that suffering could be removed altogether by self-control and (4) that the path of self-control lay in right understanding, right conduct and right effort. He proclaimed with a trumpet voice that we are the architects of our own destiny, that we have to uplift ourselves by our own effort. He says, "Ye suffer from yourselves. None else compels, none other holds you that ye live and die, and whirl upon the wheel, and hug and kiss, its spokes of agony! And what ye have done, you can also undo by your own effort." He pointed out the methods of this effort in the noble eightfold path of leading to the cessation of suffering and pain, and the acquisition of eternal bliss and peace or Nirvana. He was the greatest social Reformer that India has produced in that he put down the evils of drink and the slaughter of animals for food. It was his preaching



that gave India its greatest Empire in Asoka, as it was founded on self-Effort and character. The lecturer finally exhorted the audiences to win back to India the Memory of Lord Buddha in order that she may attain once again a glory greater than ever before, by unflinching effort, indomitable energy, unstinting service and renunciation and universal love.

After the lectures there were Managarathi and the distribution of sugar and the function came to a close with cries of "Victory to Bhagwan Buddha."

#### IN DARJEELING.

The life and teachings of Lord Buddha were recalled at the local Tamang Buddhist Vihara on Sunday, the 11th May when the Tamang Buddhist Association invited many of the residents of Darjeeling to celebrate the anniversary of Lord Buddha. The celebrations were carried out with greater eclat and on a grander scale than in last year.

The Vihara premises were gaily decorated with numerous flags, flowers and greenery and in front of the images in the lower and upper storeys of the Vihara were arranged butter-lamps and fruits and verdure which formed one of the chief attractions of the ceremony. There was a large and distinguished gathering composed of Buddhists, Hindus, Mahomedans, Christians and Arya Samajists.

The pujahs being over Mr. W. D. Laden La was conducted to chair and garlanded whereupon the meeting commenced with the singing of an opening song by Sj. R. B. Tamang.

Mr. S. Sanyal, M.A., B.L., in the course of a feeling speech in English said that it was not through reading the Pali scriptures and learning various Buddhist languages nor by committing to memory numerous hymns and prayers that one can be a Buddhist but it is by adhering to the pure spirit and true principles of Buddhism that one will attain Nirvana or salvation.

Mr. P. P. Pradhan, B.A., B.L., speaking in Nepali dwelt briefly on the life of Sakya Muni Buddha and made a graceful reference to the significance of the Noble Eightfold Path.

Mr. S. B. Gewali, B.A., B.T., and Pandit Dharani Dhar Sharma, B.A., B.T., also gave brief and illuminating lectures on the historicity and teachings of Lord Buddha.

The President in bringing the meeting to a close thanked the guests for their presence at the function and expressed his heartfelt gratitude for the opportunity given him of presiding on that auspicious occasion.

A group photo was taken of all present after which prasads were distributed the function terminating with the entertainment of the guests to light refreshment.

#### IN SARNATH AND GAYA.

Buddha day was celebrated in these places in the usual manner. School children and poor people were also treated with refreshments.

#### IN CALCUTTA.

Proceedings of the public meeting in Calcutta were published in our last issue. Besides this a largely attended Buddha Puja was conducted by the Rev. Dhammaloka Thero prior to the meeting and a large number of lepers were fed and cloth given on the following day. A dana to Bhikkus terminated the festive doings.

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#### JOINING BUDDHIST PRIESTHOOD

FORMER LIBRARIAN OF BERLIN UNIVERSITY.

An interesting arrival in Ceylon during the week is Dr. Henri de Martigny, who came by the Fulda from Genoa on Sunday. He is a Ph. D., of Leipzig University. Dr. de Martigny, who is only 42 years old, has held high positions in



Germany. He served as the Librarian of the Berlin University for a long time, and very recently held the post of Interpreter at the Berlin Foreign Office.

Dr. de Martigny has come to Ceylon to enter the Buddhist Priesthood under the German Nayaka Bhikku, the Rev. Nyana-tiloka, at the 'Island Hermitage,' in the Rajgama Lake, Dodanduwa. He will first go through a course of studies in Pali and Sanskrit under the Rev. Thero for some time preparatory to entering the Order."—*Times of Ceylon*.

### WESAK DAY IN LONDON

Last Monday, the Essex Hall was the scene of the annual re-union of Buddhists in London, who assembled in large numbers to celebrate the birth and enlightenment of Buddha. On a platform at the top of the hall, the principal speakers were accommodated. Lieut.-Col. E. R. Rost presided. At one end of the platform, on a table, a statue of Buddha was placed amidst flowers, the offerings of the audience. Venerable Bhikku Nandasara administered 'Pansil.' Col. Rost then addressed the gathering.

#### CHAIRMAN'S ADDRESS.

Buddhists all over the world, he said, were celebrating the birth of Buddha. It was a day not only of rejoicing, but also a day of earnest contemplation when honour and Dana are given to the three great gems that the Master left. They revered and loved the Exalted One because they knew that He attained to the highest state of mental perfection. He had been preparing through countless ages of re-births to attain that Buddhahood. He cleansed his mind to purity through these ages, until, as Prince Siddhartha he saw the signs that gave Him the final intuition to leave the world, to try to solve the riddle of the cause of suffering he saw around Him, for the sake of mankind. After several years of abstruse thought and meditation, He eventually attained Enlightenment.

#### HE SOLVED THE RIDDLE OF THE UNIVERSE.

Out of his great compassion for all living beings, He preached the Dhamma for 45 years and created the Sangha

so that men could walk the Eight-fold Path of Purity. He said: "Oh Bhikkus, go ye and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of Gods and men. Proclaim, O Bhikkus, a doctrine glorious, preach ye a life of holiness, perfect and pure." To-day they saw before them, such Bhikkus, chanting the same Pali stanzas of the Holy Law. That same Pali language was spoken by the great Master himself. The history of Burma and Ceylon relates how the Tripitaka or the three baskets of manuscripts were handed on, commentated on and expounded by the most wonderful Arahans and Theros of old. These good works are a store of intellectual wealth and a treasure for the Buddhists who are happy in their possession. They were gathered together to rejoice, united, in the one Dhamma and one teaching, so that sooner or later, they will all attain happiness and absolute Peace.

#### BUDDHA GREATEST TEACHER.

Venerable Bhikku Nandasara next addressed the gathering. He recounted the early life of Buddha and his service for humanity. A Buddha he said is neither a god nor a supernatural being. He is the highest perfection of man. To attain Buddhahood he had to attain the Ten Perfections in a series of exemplary lives. The person who has realised the knowledge of all essential things, who has extinguished all pollutions of life and who has developed all virtues that lead to enlightenment is called the Buddha. Therefore the Buddha has knowledge of mental and material existences, of the qualities, of the birth the existence and the disintegration of mental and material things, of the significant signs and of Nibbana. He has released himself from attachment to the pleasures of the senses, from attachment to life itself, to erroneous conceptions of existence and ignorance of the Four Noble Truths. He has broken the ten fetters that bind man to the world. He went through the seven stages of purity, meditating on the true nature of life, impermanence and suffering. It is the unique feature of the teacher that he shows to all the way to attain the very heights attained by himself. It is the Buddha alone who came to teach the noble Eightfold Path to an ignorant world. He possesses the knowledge of possibilities and impossibilities. He knew the results of actions. He saw the causes and conditions of all things. He had insight into the minds of others. He was able to see into previous existences. He saw things beyond



the range of the physical eye. Thus, there was no person better equipped to teach the world. His teaching dispels darkness, purifies the mind and shines on all alike. Lovers of virtue honour the purity of his life. Lovers of knowledge enjoy the depth of his wisdom. Lovers of humanity wonder at his compassion. Lovers of religion marvel at the freedom of his thought. For suffering humanity, he is the only refuge. To Him therefore all reverence is due.

#### BUDDHISM AND HUMANITY.

The Hon'ble Mr. W. A. de Silva also addressed the gathering, and pointed out that they had met that day to observe a great festival. It was a day of great significance and importance not only to Buddhists, but also to followers of various faiths whose objects was to serve and help mankind. Buddha was the greatest teacher who placed before men the great truths that will help the progress of humanity. The realisation of our thoughts, he said, depended also on the environment and state of society in which we have been brought up. It is said in East and West that Buddha made a great renunciation. The word renunciation however, does not express adequately or sufficiently, the idea meant to be conveyed. It was not a renunciation—it was a victory. It was the greatest victory a human being was able to obtain. When Buddha preached, thousands saw the light and followed. Religion cannot be built like a structure. One must start with a certain truth. This is the appeal of Buddhism.

#### MR. CHRISTMAS HUMPHREYS ON BUDDHISM.

There is a new spirit abroad in the world to-day, said Mr. Christmas Humphreys. It is the spirit of reunion—the desire to get together—to find out what we have in common. This spirit has manifested itself chiefly in meetings of representatives of various religions. But at times, the representatives went too far. They say, at times, that all religions are the same. But this is not so. Buddhism is entirely different. All religions begin with a God and ask him to save them. Buddhism ignores the question of God. There is no soul in Buddhism. There are no priests in the sense of intermediaries between God and man. There are no rituals. Therefore, one cannot destroy Buddhism. To the average Westerner, Buddhism is not a religion. It cannot save one from the consequences of his own act. Man cannot save himself by looking to others. Buddhism is a practical philosophy for daily life. It came to the West last century through the

efforts of scholars, but scholars cannot do more. Knowledge must be turned to wisdom—it must be practised in daily life. Buddhism insists on treading the noble Eight-fold Path. It is better than trying to solve the ultimate problems of life. The basis of Buddhism is getting rid of self.

AT THE BUDDHIST MISSION: VEN. PANNASARA'S ADDRESS.

Last Sunday, Wesak celebrations were held at the Buddhist Mission House, 41, Gloucester Road, when the Venerable Pannasara delivered an impressive address on the life of the Buddha. Within the last fifty years, he said, there have been excavated in India, several Buddhist stupas in which were found stone vessels with relics of the Buddha. In a stone vessel found in 1898, there was an inscription in characters like those of Asoka's inscriptions, which read: "This is the relic treasury of the Lord Buddha of the Sakyas." Thus, there is no room for doubt in regard to the existence of the Buddha as a historical personality. Buddha was the first teacher who taught the world that man must not depend upon the mercy of some God or Gods, but man must depend on himself. He was the first to preach against cruelty to animals, against slavery, against war, against the use of alcohol, against the caste system. He was the first teacher who taught his disciples to reason before believing anything. Compassion towards all beings is the chief feature of all his teachings. He preached the doctrine of compassion for 45 years. It was but fitting, that on the day of his birth and enlightenment, all Buddhists should follow his teachings and obtain that supreme happiness of Nibbana.—*Ceylon Morning Leader*.

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THE LATE DR. E. R. ROST

AN APPRECIATION.

BY THE ANAGARIKA DHARMAPALA.

The British Maha Bodhi Society has lost its greatest worker in the premature death of its President, the Abhidhamma Scholar Dr. Colonel E. R. Rost. He was the son of the late Dr. Reinhold Rost, Librarian of the India Office, at whose request the late Robert Caesar Childers took up the study of Pali in Ceylon. His Pali Dictionary was dedicated to Dr. Reinhold Rost. Childers was the pioneer among English Civil Servants in Ceylon to study Pali, which has a



voluminous literature relating to the most abstruse subject of Psychology and the science of Ethics.

The late Lt.-Colonel Rost was a profound student of the Buddha Psychology. His most recent work on Buddhist Psychology, called the "Nature of Consciousness" is too recondite for the ordinary man of the world. The loss to the British Maha Bodhi Society by the death of this devout Buddhist is irreparable. The Ceylon Maha Bodhi Society lost its greatest supporter in April, 1929, and just 14 months after we have to chronicle the death of this devout British Buddhist. If he is born in a celestial sphere we could expect his spiritual support for the work of the British Maha Bodhi Society, if he is reborn in an English family we may expect his physical appearance in the field of Buddhism 20 or 30 years hence.

## NOTES AND NEWS

### SOME CHANGES IN THE M. B. S.

Mr. Devapriya Walisinha, presently attached to the London Buddhist Mission and who went through a course of higher studies in Pali and Buddhist Philosophy in the London University, will shortly return to India and take charge of the work here. The present Secretary of the Maha Bodhi Society will then relinquish his duties of the Secretary-treasurer and of the managing-editor of this journal. We extend a very hearty welcome to Mr. Walisinha who returns to his old sphere of work, and bid farewell to the present Secretary. The two Bhikkhus, Reverends Nandasāra and Paññāsāra, attached to the Buddhist Mission in England, will also return to Ceylon along with Mr. B. L. Broughton. They are expected to land in Colombo by the middle of this month.

\* \* \* \*

### THE LATE DR. ROST AND MR. TAW SEIN KO.

It is with deep regret that we record the deaths of these two eminent Buddhists. A character sketch of the late Dr. E. R. Rost is published elsewhere. We lost him when the Buddhist Movement in Great Britain could ill spare the great services of a loyal worker and a distinguished man of letters. In the late Mr. Taw Sein Ko, of Burma, we have lost a regular contributor to the pages of the MAHA BODHI and a great reformer. A scholar in the Chinese language and a pioneer Archæologist, Mr. Sein Ko rendered everlasting services to

Burma. It will be remembered that Mr. Sein Ko was keenly interested in the establishment of Buddhism in Europe, and his correspondence with Mr. Lang, of Switzerland, is an interesting contribution to the subject. He was also for sometime the Assistant Secretary to the Government of Burma. They have passed on—only to take their places in the world-process according to their *Kamma*; and we may meet them again. We offer our heartfelt sympathy to the bereaved families of the departed friends. *Aniccavata Sankhara.*

\* \* \* \*

#### A NEW BUDDHIST INSTITUTE IN CAMBODIA.

We understand from "*Le Courier Saigonnais*" published in Cambodia that a great Buddhist Institute (Theravada) has been inaugurated in Saigon, the capital of Cambodia, under the distinguished and royal patronage of His Majesty King Sisowath-Monivong of Cambodia. The Governor-General of the French Indo-China seems to take lively interest in the new project. It is a sign of the time that Buddhist Institutes are springing up to train the young Buddhist monks for active work in the propagation of the Dhamma in the world. There will shortly be a time when the Buddhist Institutes at Isipatana (Sarnath) and Saigon will exchange professors and students. May the new Buddhist Institute attain its great object and lead Cambodia to take her place among the great nations of the world. We wish all success to the new movement. A full account of the ceremony will appear in a subsequent issue.

\* \* \*

#### HON. MR. D. B. JAYATILAKA.

We heartily congratulate our esteemed friend Mr. Jayatilaka, M. L. C., on his being elected as the Vice-President of the Ceylon Legislative Council. Mr. Jayatilaka is the President of the Colombo Y. M. B. A. and the Editor-in-Chief of the Sinhalese Etymological Dictionary under preparation. The foremost literary man, a great educationist and a leader in the religious and political fields, Mr. Jayatilaka will, we are sure, be an asset to the Legislature. We wish him success in his new sphere of work.

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REMEMBER TO REMIT  
YOUR SUBSCRIPTION  
IN ADVANCE.



## FINANCIAL

### MULAGANDHAKUTI VIHARA FUND.

Previously acknowledged Rs. 64,423-5-1. S. N. Barua, (May) Rs. 5/-; Dr. N. N. Roy, Calcutta, (May) Re. 1/-; Collected by U Bah Sein, Burma:—U Bah Sein, Re. 1/-; U Bah Thein, Bailiff, Yamethin, Re. 1/-; U San Bah, Revenue Surveyor, Re. 1/-; U Bah Khin, Registration clerk, Re. 1/-; U Po Tha, Contractor, Re. 1/-; Total Rs. 5/-; Dr. Thomas M. Stewart, Cincinnati U. S. A. Rs. 14/12/-; H. C. H. Fernando, Ceylon, -/8/-; S. N. Barua Delhi, (June) Rs. 5/-; Dr. N. N. Roy, Cal. (June) Re. 1/-; Mr. Parist, France, Rs. 2/12/-; S. Haldar, Ranchi, Rs. 10/-; collected by Khoo Tun Byan, Pleader Tavoy, U Me. E. A. C. Forests, Rs. 5/-; Mr. & Mrs. Saw Hla Pru, Rs. 5/-; U Lun Baw, Rs. 5/-; Mr. & Mrs. Khoo Tun Byan, Rs. 5/-; Total Rs. 20/-; Dr. N. N. Roy, Calcutta, (July) Re. 1/-; S. N. Barua, Delhi, (July) Rs. 5/-; A. Jayasinghe, Ratnapura, Rs. 10/-; in memory of Pattin Sirisena, Rs. 5/-; Total Rs. 15/-; Sachchidananda Singha, Punjab, Rs. 25/-; The Punjab Sugar Mills Co. Ltd., Rs. 50/-; collected by Rev. K. Sirinivasa Thero at Benares:—Cam Kushu, Kalimpong, Rs. 5/-; Carpenter Domjoo & Party, Re. 1/-; K. G. Pemawati Upasika, Ceylon, Rs. 3/-; H. D. Silawati & Nanawati, Ceylon, Rs. 2/-; Gyaljin & Party; Darjeeling, Rs. 2/-; Sanjay Lama, Darjeeling, Rs. 2/-; K. Laming Gamasiring, Lasha, Re. 1/-; Sonam Lama, Kalimpong, Rs. 2/-; Sabitri Sundari Barua, Chittagong, Rs. 1/-; Dr. P. H. K. Barua, Chittagong; Re. 1/-; Biswambari Barua, Chittagong, Re. 1/-; Lakshicharan Barua, Chittagong, -/8/-; Natur Chandra Barua, Chittagong, -/8/-; Victor Stomps, German Upasaka, Rs. 3/-; Dr. Jamini Ranjan Barua, Chittagong, Re. 1/-; Mg Tun Tin, Re. 1/-; Mg Pu, Re. 1/-; Mg Zawstow, Re. 1/-; Mg Maung, Re. 1/-; Mg Pye, -/8/-; E. Jamis, Empire Hotel Kandy, Rs. 2/-; Total Rs. 32-8-0. Saratchandra Choudhury, Yamethin, Burma, Rs. 10/-; Mrs. A. L. Cleather, Mr. G. Gordon Cleather and Mr. Basil Crump, Peaking, Rs. 500/-; Grand Total Rs. 65,126-13-1.

Donations from Messrs. Sachchidananda Sinha and Punjab Sugar Mill Co. were collected by Pandit Sheo Narain of Lahore.

## MAHA BODHI JOURNAL.

*Statement of Receipts & Expenditure for the month of  
May, 1930.*

RECEIPTS.		EXPENSES.	
Subscriptions	Rs. 47 1 3	Stamps	Rs. 43 14 0
		Blocks	11 8 0
		Printing bill	123 10 0
		Petty expenditure	0 14 6
	Rs. 47 1 3		Rs. 179 14 6

*Statement of Receipts and Expenditure for June, 1930.*

RECEIPTS.		EXPENSES.	
Subscriptions	Rs. 138 0 0	Stamps	Rs. 1 4 6
		Blocks	123 1 9
		Paper (in part)	75 0 0
		Printing bill (in part)	150 0 0
	Rs. 138 0 0		Rs. 349 6 3

## MAHA BODHI SOCIETY.

*Statement of Receipts & Expenditure for the month of  
May, 1930.*

RECEIPTS.		EXPENSES.	
	Rs. A. P.		Rs. A. P.
Rent from meetings	10 0 0	Stamps	33 0 0
Charity Box Collection	78 5 0	Charity :—	
Donation to Society	15 3 6	2 poor women	2 0 0
Interest from N. C.		Buddhadeva Sevasram	7 8 0
Mallik	208 5 6	Jayawardhana	1 0 0
Interest from Sk. A.		Electric Supply Corp.	17 9 0
Ganny	250 0 0	Telephone rental	11 12 11
		Miscellaneous	23 5 6
		Library a/c.	4 4 0
		Train fare etc.	11 6 3
		Salary and allowances :—	
		Calcutta	104 0 0
		Sarnath	59 0 0
		Gaya	27 0 0
		Debi Sing's pension	12 0 0
		Sarnath a/c. telegrams	
		& Secretary's visit etc.	73 6 9
		Wesak a/c.	154 13 6
		Publication Fund	79 6 0
		Remington Typewriter	
		(hire-purchase system)	40 0 0
		Hall & Anderson for	
		large notice board	100 10 0
		Mr. Amarasekhara a/c.	
		Custom duty	5 0 0
		Food a/c. Calcutta	85 2 0
		Bolpur a/c. Bhikkhus	
		exp. for the month	171 6 9

Rs. 561 14 0

Rs. 1,023 12 8









## MAHA BODHI



MRS. MARY E. FOSTER, OUR PATRONESS  
whose 86th Birthday will be celebrated on the 21st inst.

# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

अथ भिक्षवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अन्त्याय  
हिताय सुखाय देवमनुस्मानं । देसेषु भिक्षवे धम्मं चादि कल्लारणं मज्झे कल्लारणं  
परियोसानं कल्लारणं सात्थं सव्यञ्जनं केवलपरिपुष्पं परिसुद्धं ब्रह्मचरियं पक्कासेध ।

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXVIII ]

SEPTEMBER,

B. E. 2474

C. E. 1930

[ No. 9

MULAGANDHAKUTI VIHARA

AND

THE BUDDHIST INSTITUTE, ISIPATANA  
(SARNATH)

The Great Vihara will be an accomplished fact  
within three months. But your contribution  
has not reached us as yet.  
Please send what you can.

Mr. R. D. Vadekar, M.A., writes :—

"I am remitting my contribution.....I saw the progress of the work going on at Sarnath..... I have got an intense interest in Buddhism... The Bhandarkar Oriental Institute, Poona, are going to send me as a delegate of theirs. So I request you to communicate beforehand the date of opening."

IMPORTANT

*All cheques and money orders must be made payable to the Secretary and not to individuals.*



## PROFESSOR ROERICH AND HIGH STRIVINGS OF THE M. B. S.

The Hon. Secretary,  
Maha Bodhi Society,  
Calcutta.

Association Francaise des  
Amis du Roerich Museum  
Paris, July 11th, 1930.

DEAR SIR,

I deeply appreciate your communication of June 17th, advising me of my election as Hon. Member of the Maha Bodhi Society.

Please convey to our Colleagues my best thanks and tell them how sincerely I value their appreciation of my humanitarian and artistic work. I shall be glad to be useful to the high strivings of the Maha Bodhi Society.

It gives me great pleasure to hear of the ceremony which you are arranging for the opening ceremony of the Temple at Sarnath.

Cordially Yours,  
Sgd. N. ROERICH.

## THE BUDDHA AND OTHER TEACHERS

### THE DIFFERENCE

Ananda—".....I took some little comfort from the thought that the Blessed One would not pass away from the existence until at least He had left instructions as touching the order".

The Buddha—"What, then, Ananda? Does the order expect that of me? I have preached the truth without making any distinction between exoteric and esoteric doctrine: for in respect of the truths, Ananda, the Tathāgata has no such thing as the closed fist of a teacher, who keeps something back".

Pali Text: "*Desito Ananda mayā dhammo anantaram abahiram karitva, na tatth' Ananda Tathāgatassa dhammesu acariya-mutthi*".—*Maha-Parinibbāna-Sutta*.

## BUDDHISM : A RULE OF LIFE

BY ALICE LEIGHTON CLEATHER.

At certain times in the year, throughout Buddhist lands, the Buddhist layman is enjoined to re-affirm his belief in and his resolution to abide by what are known as "The Five Precepts." These he repeats either in the presence of a priest or in the privacy of his own home. Briefly summarized they are : (1) *Take no life* ; (2) *Steal not* ; (3) *Live chastely* ; (4) *Speak truth* ; (5) *Abstain from intoxicating liquors*. These Five Precepts are called "The layman's Elementary Guide." For the priests there are ten, one being celibacy.

It will at once be seen that the fifth precept is identical in spirit with what is known as Prohibition. The great American effort to cope with the terrible drink evil is therefore essentially Buddhist in character, and must, as such, receive the immense moral support of the vast multitudes of Asiatic Buddhists. The magnitude of the bootlegging traffic is but the measure of the formidable menace of the animal nature in man when thwarted in its desires. It serves to emphasise the necessity for effective control of man's lower nature, *if he is to evolve morally and spiritually*.

Twenty-five centuries ago an Indian prince whose heart was moved by deep compassion for his suffering fellow-men, renounced his high estate and set forth alone, as a wandering mendicant, with the resolve never to rest until he had solved the great mystery of human existence—its Whence, Why and Whither. Long years did he wander, enduring privation of every kind and meeting with countless obstacles both mental and moral. At last, after so many fruitless endeavours, he finally reached full Enlightenment in deepest meditation beneath the Bodhi Tree, at a spot since called Buddha Gaya.



With the clairvoyant Eye of Wisdom the Buddha (lit. the Enlightened), as he thereafter came to be known, had pierced the veil of Illusion with which the world of the senses envelopes the mind of man. Penetrating to the cause of the omnipresent pain of the world, he says that, although the basic and undeniable *fact* of human life is suffering, yet that its cause lay, not in the malignant will of some furious demon, nor in the wrath of an offended deity, but simply and solely in the deeds and thoughts of *man himself*. Everywhere he saw *Action*, enormous in its potency owing to causes set up in the past, making themselves visible in the conditions which, from moment to moment, man is ceaselessly bringing about—the whole mass of causes that have ever existed, present here and now, at every instant of time.

Man, finding himself continually pursued by misery and suffering—pursued, too, in no uncertain manner, but with a positive and unbroken pertinacity—strives by every possible means and in every direction (save the right one) to escape from what are in reality the results of his own actions. Ignorant of the existence of the hidden world of causes ceaselessly operating through the visible material world about him, he turns helplessly hither and thither in his efforts to escape the inescapable. To this blind race of mortals comes one who, through his own efforts, has gained clear light upon all that in life is dark to us—an "Enlightened One," rightly so called. Buddha, filled with compassionate love for the sufferer, seeing clearly the causes of his sufferings, entered upon his life-work—that of bringing Enlightenment, showing the path which leads to Deliverance to his fellowmen.\* To this end, and seeing that *Action* is inevitable, he formulated the "Five Principles of *Right Action*," which I have given

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\* See Sir Edwin Arnold's "Light of Asia" for full details of the story of the Buddha.

above. They are embodied in an ancient Pali formula used to this day by all Buddhists.

It must, I think, have often occurred to every thoughtful man that the only rational explanation of the conditions of our present existence—looked at from almost any point of view—is that we must all have lived many times on earth before. This idea, as yet comparatively new to the West, is commonly accepted without question throughout Eastern lands (save only by those professing Mohammedanism). If we accept it merely as a working hypothesis, it obviously explains much that is otherwise inexplicable. This is one of the cardinal tenets of Buddhism. Its companion doctrine, through the action of which it works out the destinies of men, is *Karma* (a Sanskrit word meaning, literally, "Action") and postulates that the good and bad events of each man's present life are the direct results of good and bad deeds in previous lives. "As a man sows, so shall he also reap," in this and future existences on earth.

Body and brain both perish at death: Thought-forms only survive. It has been said that "Thoughts are things"; they are the creations of men, and must inevitably re-appear in one form or another as "effects." For the body and its material surrounding conditions are but the field in which the Law of Karmic justice—or re-adjustment—operates.

Dr. Bigelow, in the course of a most able lecture on "Buddhism and Immortality,"\* declared that:—"Consciousness is continuous. That means you cannot, so to speak, pick up a single idea alone any more than you can pick up a single knot in the middle of a fish-net. You pick up any knot you like, but you will get at the same time what is tied to it. And

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\* *Buddhism and Immortality*, by William Strugis Bigelow, 1908 (New York: Houghton Mifflin Co.).



if, at any point of the summed-up consciousness of a man's life, there is tied the record of an injury done to another man, that record will infallibly remain tied ; and when, in a later life, in disentangling the threads of his own existence in terms of time and space, he comes again to that particular point, that injury will return against him with the accuracy of a spring which expends when released the exact energy required to compress it, and the blow he receives will be just as hard as the blow he gave : Action and reaction are equal and opposite."

Spinoza once wrote :—"Men believe a thing when they behave as if it were true. There is not other test." And the only way of discovering the truth of any theory or precept is by putting it into practice, thus gaining *experience*, which is the real teacher. These "Five Precepts of Right Action" were framed by the Buddha to that end ; for he knew that the practice of them, even if only in a small degree, would clear the *mind*, in which all impulse towards action arises, and thus enable a man to disperse the confused and confusing mass of emotional and mental conditions which at present distort his vision and prevent him from seeing things as they really are. For abstention from killing and stealing, from immorality, lying, and intoxicating liquor, must necessarily re-act powerfully and beneficially on the *mind*, and thus tend to clear the mental vision. In short, the observing of these five principles of right conduct, as formulated by the Buddha, was designed to prove to a man the existence *in himself* of capacities which he had hitherto never so much as suspected. *Experientia docet*.

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## BUDDHISM FOR CHILDREN BY A CHILD

PRINCESS DISKUL'S BOOK

In the early part of the last year His Majesty the Emperor of Siam offered prizes for the best story of Buddhism suitable for very young children in commemoration of the 2472 birth-day of the Buddha. The competitors were admitted by numbers, and from the twentyfour entries many of which were sent by the Sangha one was most especially suitable, and was chosen for the King's prize. The writer was Princess Poon Diskul, a young and clever girl of eleven years. Her book is simple and clear, with clever adaptations to the life of the present time. It has been charmingly translated into English, together with the introduction by one of the judges of the competition, and a most interesting preface by the Emperor of Siam. He points out..... that Buddhism must be adapted and simplified to meet the needs of a child. The book is published by the Times of Bangkok, Siam. "Buddhism for the Young" by Princess Poon Diskul. "*Buddha*" (We have asked the Maha Bodhi Book Agency to order for this book for sale. Orders may now be booked-Ed.).

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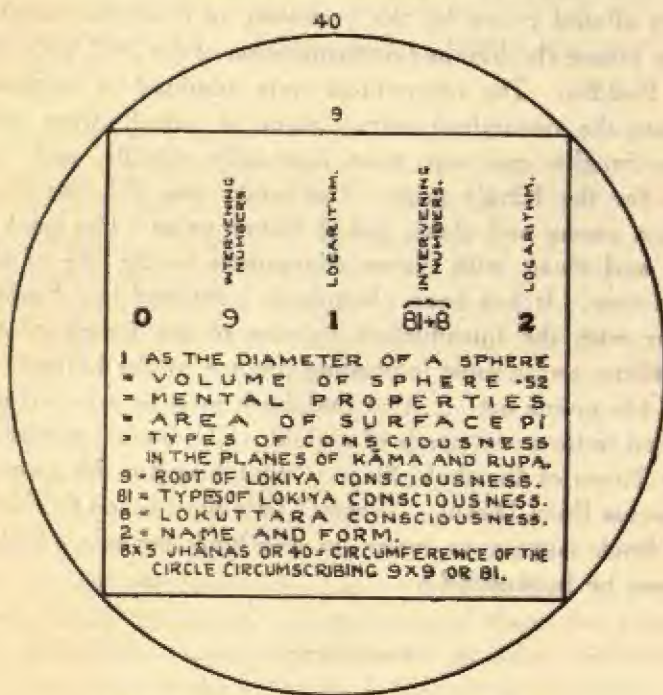
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IN ADVANCE



# **BUDDHIST PHILOSOPHY**

## **AN AID TO THE STUDY OF BUDDHIST PHILOSOPHY**



THE WAY OF THE BUDDHA IS TO CIRCUMSCRIBE THE LOKIYA OR MUNDANE CONSCIOUSNESS, AND THUS SECURE LIBERATION FROM THE SUFFERINGS OF EXISTENCE.

THE MYSTIC OUTSIDE THE FOLD OF BUDDHISM SEEKS THIS LIBERATION BY UNCONSCIOUS EVOLUTION OF THE LOKIYA OR MUNDANE CONSCIOUSNESS, BUT THIS DOES NOT LEAD TO CESSATION OF EXISTENCE WITH ITS ATTENDANT SUFFERINGS.

BY U BA SEIN, T.P.S.

Our good friend, U. Ba Sein, who sends this for publication says that the diagram is a self-contained one and needs no introductory writing at all.

## BUDDHA'S CONTRIBUTIONS TO INDIAN THOUGHT

BY DR. NARENDRA NATH LAW, M.A., B.L., P.R.S., Ph.D.

*Fellow, Calcutta University.*

The Buddha is regarded to-day as one of the greatest personalities whose teaching, as Mr. H. G. Wells puts it in his *Outline of History* (4th Revision, 1925, p. 241) "is beyond all dispute the achievement of one of the most penetrating intelligences the world has ever known." What has struck Mr. Wells as remarkable are :

(i) Buddha's conception of *Nibbāna* leading to the extinction of one's personal aims and the sense of individuality (*anattavāda*), and

(ii) the eightfold rule of life (*atthāṅgikamagga*) prescribed as a means of attaining *Nibbāna*.

Now the question is, whether the conception of *Nibbāna* as losing oneself in a greater self and the discipline of the body and the mind through practices (*sīla*, *saṃādhi* and *paññā*) of which the eight rules of life form only a minor section, can be regarded as Buddha's original contributions to Indian thoughts and ideals, or whether they were mere heritage handed down by the preceding thinkers of India to Buddha who only gave it a new garb.

If the conception of *mokṣa* (emancipation) found in a developed stage in the philosophical works of the six systems, be pre-Buddhistic, we cannot help admitting that Buddha's conception of *Nibbāna* was only a heritage. The rules for the discipline of body and mind,—*brahmacarya* and *dhyāna-saṃādhi* are not also altogether original, as they can be traced back to the pre-Buddhistic works. Hence, if the two aforesaid contributions made by Buddha be the only basis for the compliment paid to him by Mr. Wells it can well be claimed by some of the Upanisadic teachers e.g. the authors of the *Bṛihadāraṇyaka*,



*Chândogya* and *Katha Upanisads*. What then are the reasons for which Buddha is given a very high place not only among his contemporaneous Indian thinkers and teachers but also among thinkers and teachers of all ages and all parts of the globe. It is the object of this paper to bring out those portions of Buddha's teachings that are of very great importance and at the same time may be regarded as Buddha's own contributions to the fund of Indian thoughts and ideals. In short, our aim is to point out those teachings of Buddha, which distinguish him from all other teachers of India, and which should be looked upon as Buddha's own.

#### THE PRE-BUDDHISTIC ANTICIPATIONS OF BUDDHISTIC DOCTRINES.

A survey of the pre-Buddhistic doctrines will show that most of Buddha's teachings were in some form or other already known in India. It was Buddha's genius that enabled him to put them before his followers in a more logical and elaborate form. The pre-Buddhistic doctrines which served as bases for Buddha's teachings are :—

(i) That earthly existence is full of misery (*dukkha*), because it is impermanent (*anicca*). This view of life also found a place in the *Upanisads*. Almost all the ancient Indian thinkers have been dissatisfied with the earthly existence, and have kept their eyes fixed on an ideal condition after death, which they have sought to reach by various means. Buddha therefore by positing his first and third truths (i.e. *dukkha* and *nirodha*) of the four *Ariyasaccas* did nothing more than giving an expression to the then current ideas that the earthly existence is *dukkha*, and an escape from it can be effected by attaining *Nirodha* or *Nibbāna*.

(ii) That a being's happiness (*sukha*) or unhappiness (*asukha*) in this world is dependent on his actions (*kamma*), i.e. a being only reaps as he has sown.

The theory of *Karma* is a very ancient doctrine traceable to the Vedic period. The conception of *Rta*, "the moral order of the world" in the *Rg Veda* foreshadows the

kammavāda of the Upanishads. It is needless to dilate here on the Upanisadic conception that "a man becomes good by good deeds and bad by bad deeds" (*Bṛihadāraṇyaka*, iii, 2, 13). The theory of Karma had already a long career before Buddha promulgated his religion. He was a *Kammavādin* or *Kiriyaavādin* (*Digha*, I, pp. 55, 115) laying down that "*yatha yathāyam puriso kammam karoti tathā tathā tam patisamvedissati* (*Anguttara*, I, p. 249) [a man feels (happy or unhappy) according as he performs (good or evil) deeds]. A person, be he a layman or a recluse, was enjoined to ponder constantly over the fact that he cannot escape from the consequences of his actions. (*Anguttara*, III, 73-4). Sometimes Buddha declared himself enigmatically as both *Kiriyaavādin* and *Akiriyaavādin*, by simply playing on the word "*Kiriya*." He meant that good actions are *Kiriya* (worth performing) while bad actions are *Akiriya* [*akaranam, veramani* (*Vibhanga* p. 285), not worth performing (see e.g. *Vinaya*, I, p. 235)]. But there is an underlying hint in the statements made by him occasionally (*Samyutta*, II, pp. 20 ; pp. 20 ; 33ff) that he was neither a *sayanīkatam kammavādin* (a believer in the theory that the doer reaps the fruits of his actions implying that a being in the present existence is identical with the past) nor a *paramīkatam kammavādin* (i.e. a believer in the theory that a person reaps the fruits of the action done by another, implying that there is no connection between the present and the past existences of a being). In consonance with his doctrine of 'becoming' and the 'transmigration of a soul', he subscribed to those aspects of *kammavāda* which did not clash with his *paticca-samuppavāda*. Being a strict rationalist he was not prepared to support the common belief that this life is only a resultant of the actions of the preceding span of life. His view was that everything results from some causes and conditions, a bad deed producing something bad and a good deed something good. He was thus far a *kammavādin*, and but he was not a *kammavādin* in the sense of the term current among the Hindu philosophers.

(iii) That there are heavens (*sagga*), non-human existences



(*petā* and *tiracch nayoṇī*) and hells (*naraḥa*) where beings migrate according to their good or evil actions (*kaṃma*).

The Buddhist conception of the Universe as consisting of innumerable worlds and forms of existences was not new to India, for the cosmological speculations had begun with the Vedic thinkers, who believed in the reality of the various worlds. To them heaven and hell were as much realities as the earth. Hence the *Aggaññasutta* or *Kevaddhasutta* of the *Digha Nikāya* shows only the cosmological notions current in Buddha's time.

Then again the conception of beings passing after death to heaven or hell or some non-human *yonis* according to the nature of their actions (*kaṃma*) is only a corollary to the theory of *Kamma* mentioned above.

(iv) That existence in the highest heaven, viz., *Brahmaloka*, though immeasurably long and happy, has, however, an end i.e. is not *nicca*, and therefore should not be sought for.

In the *Mahāgovinda* and *Ambattha-Suttas*, this topic has been discussed with the obvious object of removing the notion current at the time of the advent of Buddhism that the highest heaven, viz., *Brahmaloka* is eternal. Very often a confusion is made between the Brahman of the *Upanisads* and the *Mahābrahmā* of the Buddhist scriptures. The *Mahābrahmā* gods have, however, no connection with the Upanisadic conception of the Brahman, the Absolute.

We know that the conception of the Absolute i.e. pure Monism was reached in the pre-Buddhistic *Upanisads*; hence the *Mahāyānic* exposition of *Nibbāna* as the Absolute cannot be regarded as quite original in the field of Indian thought.

(v) That there is a continuity of beings through deaths and rebirths.

On this point there is a vital difference between early Buddhism and the pre-Buddhistic schools of philosophy. Most of these schools believed that the continuity of beings is maintained by an entity called *Atman* or Soul, the conception of which, of course, varied in the different schools. Early

Buddhism believed in the continuity but denied the existence of any permanent entity maintaining this continuity. It held that a being is a conglomeration of the five categories of elements called the five *khandhas*, and that the continuity is nothing but a series of momentary (*khanika*) changes undergone by the five *khandhas*. The combination of those *khandhas* brought about by *avijjā* or (ignorance of the truth) from time immorial carries the notion of individuality (*posā, purisa, pudgala*, etc.). This notion of individuality or self corresponds to that of *Ahaṅkāra* of the Vedānta as distinguished from its *Jivātman* (the pure soul, the reflection of the Great Soul within the body). In fact, the Buddhist conception of *Pudgala* as consisting of the five *khandhas* with the wrong notion of 'I' corresponds to the Sāṃkhya conception of *Lingasārira* made up of 17 elements including *Ahaṅkāra* and to the Vedāntic conception of *Sūkṣmasārira* made up of 5 *kośas* (subtle elements). If we remember that the Buddhist conception of *Atta* (individuality) corresponds to the *Ahaṅkāra* (notion of 'I') we at once notice, that even in Buddha's doctrine of the non-existence of individuality there is nothing which can be regarded as Buddha's original contribution. But at the same time, we cannot but admit that Buddha strongly repudiated the assumption of a permanent but inactive soul (*Purusa* or *Jivātman*) and thereby made a bold deviation from the current conception. This may be regarded as one of his contributions, though negative in form.

#### THE UPANISHADIC AND BUDDHISTIC DOCTRINES.

Over and above the agreements indicated above between the pre-Buddhistic and the Buddhistic doctrines, we may also point to the following doctrines as anticipations of Buddhism in the Upanisads :

- (i) The denial of the efficacy of rituals and sacrifices for liberation (*mokṣa*) ;
- (ii) The recognition of knowledge [*jñāna* or *vidyā* (*viijā*)] as the only means of liberation ;



(iii) The conception that there is oneness of life after liberation (the Arhats and Buddhas according to the early Buddhists are not distinguishable after Nibbāna) ;

(iv) The Absolute (Reality) is indescribable and is realisable only within one's own self (*paccattam veditabbo viññuhi*).

In view of all these agreements many scholars have been led to think that "Buddhism is only a later phase of the general movement of thought, of which the Upanishads were earlier. Historical Buddhism means the spread of Upanisadic doctrines among the peoples" (Prof. Radhakrishnan, *Indian Philosophy*, I, pp. 470-1).

#### ATHEISM OF THE BUDDHISTS

There are some who hold the view that the atheistic principles embedded in early Buddhism were unknown in pre-Buddhist India. This view is not correct in the light of the recent investigations of Profs. Das Gupta and Radhakrishnan, who have shown that the fundamental principles of Sāṃkhya-kārikā of Īśvarakṛṣṇa were pre-Buddhist and are expressly mentioned in the *Svetāśvatara* and the *Kaṭha Upaniṣads* and that anticipations of the same can be traced as far back as the period of the *Rig-Veda*. Hence the atheism in Buddha's teachings cannot be regarded as his original contribution.

#### SAMKHYA AND BUDDHIST THEORY OF THE EVOLUTION OF A BEING.

Then again, the question arises as to how far Buddha's theory of the evolution of *kleśhas* was his own and not borrowed from the pre-Sāṃkhya philosophy.

It is very probable that Siddhārtha Gautama had been influenced by the pre-Sāṃkhya philosophy as the *Buddhacarita* (Canto XII, pp. 96-7) records the tradition that he was for some time a disciple of the Sāṃkhya teacher Alāra Kālāma. Though there is some agreement between Sāṃkhya and Buddhism so far as the atheistic principles are concerned, there is, however, a radical difference between them because the latter did not

accept the Sāmkhya theory of the permanent but inactive 'Purusa' (Soul). The influence of Sāmkhya on Buddhism is traceable in its theory of the evolution of the *Prakṛti*. According to the Sāmkhya theory the world evolved out of the *Prakṛti* and that evolution started through *avidyā* or ignorance of the truth that *Purusa* and *Prakṛti* always remain aloof (*vivikṭa*) from each other. Through this *avidyā*, intellect (*mahān* or *buddhi*) issues from the *Prakṛti*; from intellect emerges self-consciousness (*ahankāra*) and from self-consciousness arise the five subtle elements (*tanmātras*), and thereafter the gross elements and the various beings. The Buddhist theory of *khandhas* and *paticcasamuppāda* bear some resemblance to the theory of evolution of Sāmkhya. According to Buddhism, there are the five ultimates, namely mass (*khandha*) of *rupa* (material aggregates), *vedanā* (feeling), *saññā* (perception), *sankhārā* (impressions) and *viññāna* (consciousness). From time immemorial (*purimā kotī na paññāyati avijjāya*) these *khandhas*, through *avijjā* i.e. ignorance of the truth that a being is but a conglomeration of *khandhas* without any self or individuality,—formed into a being with the notion of 'I' (*Attan*). This being from the time of its inception up to that of the removal of the notion of 'I' (*ahankāra* of Sāmkhya) suffers endless miseries. If a detailed comparison of the Sāmkhya theory be made with that of Buddhism, it will be noticed that the *Prakṛti* (unmanifest matter) corresponds to the *khandhas* in their original state, the only difference being that Sāmkhya does not analyse the *Prakṛti* and takes this ultimate matter to be one, and attributes its activity to the influence of *Purusa*, while Buddhism posits five distinct things as the ultimates and makes *rupa* (matter) function with the help of *viññāna* (consciousness), aided by the other three *khandhas*, viz., *vedanā* *saññā* and *sankhārā*, which are really certain aspects of *viññāna* but having separate independent existences.

Both Sāmkhya and Buddhism agree in holding that the beginning of *avijjā* (*avidyā*) is not known and that it is through *avijjā* that the notion of individuality (*ahankāra*) arises and thus



a self-conscious being comes into existence. *Ahaṅkāra* in Sāṃkhya has a material though empirical existence while in early Buddhism (i.e. excluding Sāṃmitiyas) it is only a false notion having no corresponding substratum, empirical or otherwise.

There is, however, a gulf of difference between Sāṃkhya and Buddhism regarding the order of evolution of a being. In Sāṃkhya *avidyā* produces from Prakṛti, first *mahān* (intellect), then *Ahaṅkāra* and then the subtle and gross elements constituting a being while in Buddhism *avijjā* produces from the five *khandhas*, first, *sankhārā* i.e. the nucleus of *cetanā* (29 *cetanā*, see *Visuddhimagga*, p. 530) of *puñña* (merit) *apuñña* (demerit) and *āneñja* (qualities which are neither towards *puñña* nor towards *apuñña*). After *Sankhārā* arises *viññāna* i.e. the receptive faculty which will later on function by receiving sensations through the organs of sense with *Nāma* and *Rupa*. *Nāma* here denotes *vedanā*, *saññā* and *sankhārā* in their limited forms as distinguished from their original, unlimited state undisturbed by *avijjā*, and *Rupa* denotes the material aggregate made up of the four *mahābhūtas* i.e. earth, air, fire and water and 24 other requisites (See *Visuddhimagga*, p. 444). These *Nāma* and *Rupa* coming into contact (*phassa*) with the outside world through the organs of sense (*salāyatana*) and developing feeling (*vedanā*) and desire (*tanhā*) in their worldly individualistic senses, give rise to a firm grasp (*upādāna*) of wrong beliefs, one of which is the notion of the existence of a self (*atta-vāda*).\*

Thus we see that even in the series of causes as conceived by Sāṃkhya and Buddhism, leading to the origin of a being, there are many points of difference. The essential differences between Sāṃkhya and Buddhism are the latter's repudiation of

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\* The usual view of the European Orientalists is that 'Nāmarupa' marks the principle of individuation (= *ahankāra* of Sāṃkhya), which proceeds from *Viññāna*, equated to *Buddhi* of Sāṃkhya. Cf. Keith, *Sāṃkhya System*, p. 27. Buddhaghosa's interpretation of *Nāmarupa* and *viññāna* does not, however, warrant it. See *Visuddhimagga*, pp. 545 ff.

(i) the inactive Purusa,  
 (ii) the Prakṛti as one ultimate reality and  
 (iii) the existence of the 3 guṇas (*saṭtva, rajas, tamas*) which put the Prakṛti into operation by their inequilibrium. One of the noteworthy coincidences however between Sāṃkhya and Buddhism is the conception of *manas* (Pāli *manindriya*) as an organ of sense having a vital connection with the Prakṛti so far as its origin is concerned, and not with the purusa (or the soul). These deviations may be regarded as Buddha's own and not borrowings from his predecessors. One of his most important contributions however is his *khāṇikavāda*, which removes much of the anomalous position of the Sāṃkhya about its conception of *Parināmi Prakṛti* (transforming nature). According to Buddhism a being has within him neither a *Purusa* nor a *Lingasarira* to keep up the continuity of his self-consciousness and he does not require either. A constituted being had its origin in the immemorial past through *Avijjā* of the truth and since then it has been living one immeasurably long life made up of momentary kaleidoscopic changes which are ordinarily unobserved but which become particularly conspicuous by the reconstruction and dissolution of the material aggregates (*rupa*) known as birth and death.

#### BUDDHA'S ORIGINAL CONTRIBUTIONS.

We have so far dealt with the pre-Buddhistic doctrines incorporated by Buddha in his teachings with or without modifications indicating these modifications as his own contributions. We shall now mention those of his doctrines that can be regarded as his original contributions.

##### 1. THE RATIONALISTIC SPIRIT.

The first and foremost of his contributions is his attempt to solve the philosophical problems in a rationalistic spirit. By this I do not mean "the mental habit of using reason for the mere destruction of religious belief." Buddha's rationalistic spirit was not of this destructive type. After showing the



untenability of a theory or a statement he tried to ascertain the tenable form which the theory or the statement could assume.

To give an illustration: Potthapāda enquired of Buddha about the nature of the soul (*attan*). He showed by reasoning the untenability of the ideas that (i) a soul is material, made up of the 4 elements and nourished by food; (ii) a soul is made up of mind (*manomaya*), and (iii) a soul is made up of consciousness (*saññāmaya*). Then Potthapāda asked him his opinion on the following problems: (i) whether the world is eternal and infinite; (ii) whether the body is identical with soul; (iii) whether the Tathāgata exists after death.

Buddha replied that as the solution of these problems is of no avail for the purity of a man's life, he wants to leave them unanswered, and in their place, to teach the doctrine underlying the four *Ariyasaccas*. Problems of the nature pointed out above can never according to Buddha be treated properly from one standpoint (*ekāmsika*); (*Digha*, I, p. 191). To speak for instance about the Reality only in terms of *sassata* and *asassata* or *anta* and *ananta* i.e. from one standpoint, is misleading. These are *anekāmsika* problems. An answer to a question should be given after ascertaining whether the questioner is speaking of the phenomenal truth (*Sammūṭṭisacca-vyāvahārika satya*) or of the highest truth (*Paramatthasacca-Pāramartha satya*), and if it be *Sammūṭṭisacca* what is the particular *Sammūṭṭisacca* contemplated by the enquirer. The following dialogue about the soul will illustrate this point.

Some Samanas and Brāhmanas (henceforth abbreviated as S & B) put the following question to Buddha: Is the soul perfectly happy (*ekāntasukhī*) and healthy (*aroga*) after death?

Buddha (abbreviated below as B) asks: Do you know anything in this world that is perfectly happy?

S & B.—No.

B.—Have you been perfectly happy even for a day or a night?

S & B.—No.

B.—Do you know any method by which you can realise the state that is altogether happy?

S & B.—No.

B.—Have you ever heard the voices of gods who had been reborn in a perfectly happy world?

S & B.—No.

It will be observed in this dialogue that Buddha first assumes the *sammatisacca* viz., the existence of a soul, and finds out through questions the exact idea in the mind of the enquirer and then tries to drive home to him through his own statements how baseless his conception is.

Buddha advises the enquirers that they should not trouble themselves for ascertaining whether the soul is composed of material (*olārika*) or immaterial substance, or has form or no form (*rupa* or *arupa*) because speaking from the view point of the highest truth (*paramatthato*), there is no soul. He is also of opinion that the truth cannot be known by an untrained person and hence one should take to the disciplinary practices relating to the body, mind and knowledge (*silā*, *samādhi* and *pañña*) and develop his faculties in the highest degree before he will be able to realize the truth. His *dhamma* is not to be taken on trust; it is *svakṣhāta* (well-preached), *sanditthika* (of advantage in this life) *akālika* (unrestricted in time), *ehipassika* (open to all), *opanayika* (can lead to Nibbāna) and *upasamasamvattanika* (can lead to quietude).

Buddha is not really an agnostic as some of the European orientalists consider him to be. His method of approaching a problem is analytical and rational. He had a definite and clear conception of the Reality, (usually called by him *Dhammatthitīm* or *Dhammaniyāmaṇam* or *Nibbāna*, but as it was impossible to express it in words, he had no other alternative than to answer that it is *Avyākāta* (indeterminable).

His position as to viewing problems from the standpoint of the phenomenal truth or the highest truth can be made clear by a simile. A person suffering from a particular kind of ophthalmic disease sees flies running about in the air. He asks



a man with normal eyesight about their form and quality. If the latter says anything about their form and quality, he would be regarded as foolish by the people with normal eyes because they actually see nothing before them. Again, if he says that there are no flies at all, he will not be able to convince the person with defective eyes regarding the truth of the statement. On the other hand, he will run the risk of conveying an impression that there were flies before his eyes but now they have disappeared. So the wisest course will be to cure the disease of the person first and then to try to convince him of the fact that there are really no flies before him. Hence Buddha was not an agnostic but a rationalist in the sense that he depended upon reasoning in reaching to conclusions rather than upon assumptions.

## II. BUDDHA'S RATIONALISTIC METHOD APPLIED TO NON- PHILOSOPHICAL SPHERES.

### (i) *Caste system.*

Buddha's rationalistic spirit is evident not only in his philosophical discussions but also in his examinations of the popular beliefs and customs, e.g. his attitude towards the caste-system and the discrimination based on caste as giving a right to the knowledge of the truth. Buddha held that a person irrespective of caste or age is entitled to search for the truth and follow the path prescribed leading to same and that the pride of caste is baseless as men, whether Brāhmana, Ksatriya, Vaisya or Sudra, are born in the same way, are composed of the same earthly materials and are subject to the common frailties of the human beings. What distinguishes one man from another is his quality, and not the accident of his birth (*na jaccā hoti brāhmano*). Hence a person, whether a Brāhmana or Sudra, is equally entitled to practise *brahmacharya* and other disciplinary rules at any stage of his life and realize the truth.

(ii) *Revealed Character of the Vedas.*

Buddha was not prepared, taking his stand on reason, to subscribe to the belief that the Vedas had been revealed by God. He was of opinion that the hymns had been composed by Rsis such as Atthaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Angirasa and others (*Digha*, I, p. 104).

(iii) *The inefficacy of the Sacrifices.*

With the same rationalistic attitude he approached the question of the efficacy of sacrificing living beings in the names of God for the benefit of other living beings, as also the question of the efficacy of the rituals. In the *Pāyāsi* and *Kutadanta Suttas* he has dilated on this topic and showed that sacrifice without cruelty to animals and involving only the use of ghee, oil, honey etc. is better. But better still is charity to holy person by providing them with boarding and lodging. The highest sacrifice, according to him, is the observance of the moral precepts and the practice of the fourfold meditation.

(iv) *Mettā and Karuṇā.*

Buddha prohibited not only the killing of animals in a sacrifice but also insisted on his disciples to practise the meditations called the *Brahmavihāras*. Of the four *Brahmavihāras*, two are *mettā* (love) and *Karuṇā* (compassion). The practice of the *brahmavihāras* by an adept as a means of self culture consists in creating in his mind a state in which he diffuses as it were from within himself love and compassion towards all the beings in the four corners of the world. The great emphasis laid on *mettā* and *karuṇā* by Buddha was an original contribution of his to the view of the world by which to regulate the actions of human beings towards all other living beings.

To the Mahāyānists, these practices of *mettā* and *karuṇā* appealed so much that they regard them as the essential marks of Buddhism. In the Mahāyānic works these practices have received the highest place and have been taken as the basis for the development of the philosophy of *Samatā* (sameness).



## III. THEORY OF RELATIVE EXISTENCE.

(i) *Paticcasamuppāda*.

An outstanding contribution of Buddha to Indian thought was the theory of *Paticcasamuppāda* (relative existence). If on examination a thing be found to have sprung from cause (*hetu*) and condition (*paccaya*), one must look upon it as unreal and hence a source of misery, because all unreal things are sources of misery. All the worldly objects are the results of causes and conditions ; hence they are those which one should not be eager to possess for his permanent happiness. From this it follows that a man should endeavour to obtain that which is uncaused (*ahetuḥ*) and unconditioned (*appaccaya*), and this is nothing but *Nibbāna*.

It is this theory of the relative existence of worldly things that should be regarded as the teaching of Buddha not borrowed from any of the preceding thinkers. The importance of this theory of relative existence is indicated in the account of the conversation of Sāriputta the disciple of Buddha. He was well-grounded in the various systems of philosophy, brāhmanic and non-brāhmanic, but could not find satisfaction in any of them. The utterance of Assaji—

*Ye dhammā hetuppabhavā tesāṃ hetum tathāgato āha,  
Tesāṃ ca yo nirodho evamoādi mahāsamano' ti*

which is nothing but a poetical rendering of the theory of *paticcasamuppāda*—at once appealed to his mind and served to effect his conversion. It is this formula that has been considered worth quoting at the end of almost every *Mahāyāna* work and has been found inscribed on a large number of Buddhistic monuments. It is also this formula that charmed Nāgārjuna and served as the basis of his new philosophy of *Sūnyatā*. And it was this formula that fascinated Sāntaraksita, the author of the *Tattvasaṅgraha*, so much that he concluded that the highest praise bestowable on Buddha is by addressing him as the promulgator of the theory of *Pratityasamutpāda*.

(ii) *Ariyasaccas*.

Closely connected with the theory of *Paticcasamuppāda* are the four aryan truths, *dukkha*, *samudaya*, *nirodha* and *magga*. The first truth, *dukkha*, denotes the last four links of the chain of causes, viz. *jāti jarāmarana* etc. (i.e. birth, old age, or death etc.) up to *upādāna*, which gives rise to the five *upādāna* *ḥḥḥḥḥ* of *rupa*, *vedanā*, *saññā*, *sankhāra* and *viññāna*. *Upādāna*, as explained before, includes among other things a self-consciousness which serves as an instrument for bringing about the constitution of a being by the combination of the five *ḥḥḥḥḥ*.

The second and the third truths, *Samudaya* and *Nirodha* (i.e. how *dukkha* originates and disappears) are explained by the links, preceding *upādāna*, of in the 'chain of causes.' *Dukkhasamudaya* takes place through the production of *upādāna* from *tanhā* (desire), which again is produced by *vedanā* (feeling). *Vedanā* arises from *phassa* (contact), *phassa* from *salāyatana* (six organs of sense), *salāyatana* from *nāmarupa* (the constituted subtle being), and *nāmarupa* from *viññāna* (perceptions produced by the sense organs). *Dukkhanirodha* is secured by working along the series in the reverse order, i.e. *upādāna* is destroyed by the removal of *tanhā*, *tanhā* by the removal of *vedanā*, and so forth.

The fourth truth, *magga*, i.e. the means for bringing about the end of *dukkha* is explained as the eightfold path, the most important of which is *Sammāditthi*. What is this *Sammāditthi* (correct view of the truth)? It is usually explained as the knowledge of the origin, cessation, and means of cessation of *dukkha*, but it really means the removal of the first link in the causal chain,—*avijjā*, on which the attainment of *Nibbāna* depends.

Thus we see that the four *ariyasaccas* which constitute one of the most important doctrines of Buddha are intertwined with the formula of *Paticcasamuppāda*, and, in fact, are dependent on same.



To sum up: (i) Though much of the teachings imported by Buddha had already been anticipated in India by the preceding thinkers, Buddha can be given the credit for incorporating them in his own doctrines and giving them a more ordered and elaborated form, e.g. his conception of *Nibbāna* as the Absolute and his *Atthangikamagga* leading to the attainment of *Nibbāna*.

(ii) The theory of *Karma* was well-developed in Buddha's time, but the credit of rationalising the *Karma* theory is due to Buddha, because he was a *Karmavādin* so far the theory did not clash with his other theory of the *Paticcasamuppānavāda*.

(iii) Buddha brought in a revolution in the Indian thought by denying the existence of a soul (*Purusa* or *Ātman*) but supporting at the same time the theory of the continuity of a being by holding that the numerous existences form only one continuous series of the *khandhas* changing at every moment.

(iv) Buddha's out and out atheism is a contribution to Indian thought, though *Sāṃkhya* can be credited with an atheistic spirit.

(v) By the introduction of his rationalistic spirit Buddha gave a new turn to the current of Indian thought.

(vi) His revolt against the caste-system, the revealed character of the Vedas and the belief in the efficacy of sacrifices followed as the result of his examination of every problem in a rationalistic spirit.

(vii) The emphasis laid by him on *metta* and *karuṇā* served as the basis of many Mahāyānic practices and appealed so much even to the Brāhmanas that they made him an incarnation of love and compassion, and characterized his teaching as *ahimsāvāda*.

(viii) The greatest of Buddha's contributions are his theory of *Paticcasamuppāda* (relative existence of worldly things) and his conception of the Reality (*Nibbāna*) as uncaused and unconditioned.

(ix) Buddha's formulation of the four Aryan truths was pointed to by the application of the *Paticcasamuppāda*.

(The Learned author of this interesting article has not made it clear whether the Moksa of the pre-Buddhistic systems and the Nibbana of the Buddhists are identical in their nature. We do not agree with Dr. Law when he speaks of Nibbana "as losing oneself in a greater self"—Ed. *Maha Bodhi*.)

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## GLEANINGS

## NEW DANGER TO THE REPUTATION OF BURMA.

Burma, which deservedly enjoys the reputation of being a country of pure Buddhism, is faced with yet another danger. Not being satisfied with the unrestricted exploitation of that beautiful land in various other ways, the Indians have commenced exploiting for their own benefit the most sacred of the Burmese people. Thus it has happened that some Indians in Burma found it profitable to call themselves Buddhists. One enterprising member of this Indian Buddhist Community in Burma, has, it appears, founded, in Rangoon, a sort of institute for bestowing "Buddhist honours" upon "eastern and Far Eastern Buddhists. Already, some German, French, American and even Hawaiian Buddhists (we may add also a Nepali Buddhist—Ed.) have received from this source high-sounding "titles" and "degrees." So far no Englishman has been considered worthy of even a "Bachelorship of Dhamma"; but then, England is not like the Far East and the Far West. It may interest those concerned to know that the several councils of Theras of the Buddhist hierarchy in Burma, or the individual Maha Theras, or the Maha Sangharaja, the Supreme Head of the hierarchy know nothing of these "titles" and "degrees" which emanate from Burma. We are constrained to record this warning in the interest of the Buddha Sāsana not only in Burma but also in other parts of the world. *British Buddhist* (See our editorial comments).



## WORLD POPULATION.

Asia	...	...	950,000,000
Europe	...	...	550,000,000
North and South America	...	...	230,000,000
Africa	...	...	150,000,000
Australia	...	...	7,000,000
All Islands	...	...	113,000,000
<hr/>			
Total	...	...	2,000,000,000

— *International Statistical Institute.*

## ABHIDHAMMA.

I take it that you all accept the scientific fact of re-incarnation, just as you accept the scientific fact of evolution, because it is illogical to accept the one without the other. They represent the subjective and the objective ; both evolving together ; both inseparable like the two sides of a film ; and both part of the same process of Samsāra. Unless this scientific truth is accepted, it is useless to try to formulate any theory that will agree with the facts of existence. Buddhism is much more than a system of psychological ethics. It is a complete system of ontology, in which every process of existence throughout the whole universe is dealt with. And when you investigate the Three Characteristics, the law of Dependent Origination, the five Khandhas, the doctrine of Kamma, the Stages of Existence, the Mental Aggregates, the Jhanas, the Divine States, or whatever part of the Great Teacher's Doctrine you please, you find that it is all one connected whole. To realise the truth of one part, necessitates the realisation of the truth of the whole. Every part of it is interdependent. It minutely and clearly explains every possible form of mental process, giving the reasons why a particular thought or action is good or bad ; giving reasons why such a particular thought or action arises ; giving reasons for the effects of such a particular thought or action. No other system that has ever been devised attempts

to do all this. There is no other religion which is so based on Reason.

—*The late Dr. E. R. Rost.*

### UNION FOR DIFFUSION OF KNOWLEDGE.

The Union had its origin in Xieng Mai, Siam, during Wesak of 2456 (1913 c. e.) through the goodwill of a group of learned Bhikkhus, Barien scholars and honorable laymen. At that time one of the four Somdet Chao Rajana (Archmonk who stands at the head of the different assemblies of monks) had this movement—though strictly private as it was then and limited to very selected members—in great sympathy and was trying to interest the Somdet Phra Sangharaja (Prince monk, official head of the entire Buddhist order of the whole Kingdom) to lend it his influence but all that has been gained in this direction is that His Most Serene Highness the King of Siam assumed the title of "Protector of the Buddhist Law." Nevertheless, it—the Union—has been in great predicament among the hermits who form one of the four great divisions of religious life in Siam.

Our Patrons are our great moral supports outside the monasteries or material helpers of special importance. The actual Patrons of the Union are :—His Most Serene Majesty the King of Siam, "Protector of the Buddhist Law—The Most Venerable Tdashi Lama, "Supreme Buddhist head of Thibet",—The Houbilhan Maung, of Son Pan Ting (China),—The Venerable the Anagarika Pacham, of Nepal.

As our chief purpose is to *diffuse* TRUTH we beg all the writers, Institutions and editing concerns to furnish us with their books, literature or studies. We shall gladly make them known the world over through our (free) World-wide Service.

Magazines will be exposed in our reading rooms.

—We are your Servants, an army of Servants spread all over the world.

—We can introduce you to any Buddhist Institution you may need and give you any practical advice you may want regarding



Buddhism of Spiritualist cultural institutions of any parts of the world.

HELP US IN HELPING THE WORLD OUT OF SORROW, DISCONFORMITY (Dukkha) AND IGNORANCE (Hell) of Nature's Laws (Dhamma) in all its Limitations (humanities) of desire and Maya (Anicca).

We need thoughtful and trustworthy "correspondents" everywhere. If you are qualified, please make your application. Send your correspondence to a delegate, Address of Cuban delegate—Mrs. Emilia Grau, San Ricardo 21, Santiago, Cuba.

#### SERVICES OF BUDDHISM TO MANKIND.

*"The past services of Buddhism to the world has been very great. It has tamed savage tribes, given unlettered nations their alphabet and literature, introduced art and architecture, developed an extensive and intricate philosophy, and advocated non-resistance and peace. In its Hinayana form it has developed the moral character of nations and peoples and brought comfort to the lives of many millions. In its Mahayana form it has influenced the morals and given hope for a future life to hundreds of millions."*

(Extract from a lecture on "Buddhism" delivered by the Rev. W. E. Soothill, Professor of Chinese in the University of Oxford, September, 1922 and quoted in the "Travels of Fa-Hsien" by H. A. Giles).

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#### NIRVANA

By PROFESSOR SATKARI MOOKERJI, M.A.

(Continued from July issue)

*The Conception of Nirvāna according to the Sarvāstivādins and the Vaibhāsikas.*

The Sarvāstivādins maintain that the existence of three eternal, incomposite categories (asamskrita dharmas), which are immutable and as such remain uniform and unmodified through

all time. The rest of the seventy-two categories or elements (dharmas), into which the objective and the subjective world of reality has been divided by the Sarvāstivādins, are composite (samskritas) and as such subject to constant mutation, though all reals are eternal and imperishable in their noumenal and substantial character (dharmasvabhāva). It is for this reason that the system is called sarvāstivāda or the philosophy of all existents. Though all reals are subject to the law of causation (pratityasamutpāda), the causal operation governs the aggregates and compounds, and not the ultimate elements or atoms. These atoms however are never found in their free, uncompounded state, but are always combined in various proportions. These compounds are subject to constant flux and so change every moment anew, though substantially they remain uniform and unaffected. What changes is their states or characteristics or attributes. But the incomposite, simple categories, to wit, ākāśa, Pratisankhyānirodha and aptisankhyānirodha are eternal verities, absolutely uniform and unalterable. These two nirodhas and ākāśa are not negative entities, but are absolutely objective existences. The Sautrāntikas however regard them as purely negative ideas, mere conceptual forms having no objective reference. In the Sautrāntika's scheme of reality there is no place for an uncaused category and these three eternal verities of the Vaibhāsikas have been regarded by the Sautrāntikas as mere intellectual fictions, fondly objectified by an irrational imagination. These Sautrāntikas have very severely criticised the Vaibhāsikas for their believing these uncaused fictions as existential categories, which is condemned as rank heresy.

In reply to the strictures of Uddyotakara in one place, Kamalsila observes, "your statement, that uncaused categories are two-fold, viz. eternal and non-existent, only betrays ignorance of the opponent's (Buddhists) position, as the Buddhist rationalists (Sc. Sautrāntikas) hold uncaused categories to be non-existent illusions. Verily has it been said by the Master—"The Bodhisatva while reviewing the entire phenomenal world



does not find a single phenomenon, which is exempt from the law of causation. As regards the Vaibhāsikas who regard ākāśa and the like as objective existences, they are classed by us with the heretical schools and are not the true followers of the Buddha (Śākyaputriyāh). So the advancement of their views in this connexion is not consonant with logical procedure." I. Again in reply to the charge of Kumārila that eternal entities must be believed by the Buddhists to have occasional efficiency, as pratisankhyānirodha and the like become objects of knowledge only after a human exertion, albeit they are eternal,—Sāntaraksita and Kamalasila observe that this accusation of Kumārila is abortive so far as the Sautrāntikas are concerned. For according to them, these so-called eternal categories are mere intellectual fictions and as such can have no caused efficiency, which belongs to reality alone. And if the Vaibhāsikas are intended, then too, Kumārila's charge carries no meaning, as the Vaibhāsikas do not regard these nirodhas as nullities (abhāvas), as Kumārila imagines. Pratisankhyānirodha.,

Kamalasila continues, 'is nothing but a dissociation (of the principle of consciousness) from the āsravas and klesas (passions and impurities), and as this disjunction is effected by transcendental knowledge (pratisankhyā), it is called nirodha dependent upon pratisankhyā (prajñā) or the highest knowledge of truth. This is a positive entity, as disjunction is a positive quality of the things that were in conjunction before since it is logically an established proposition that the number of disjoined entities is exactly in ratio to that of the conjoined entities.

As regards 'apratisankhyānirodha', it is not the opposite process as Kumārila thinks. It is altogether distinct from dissociation. It is nothing but a circumstance, which makes the future emergence of likely effects absolutely impossible to materialise. This state cannot be realised by knowledge; it can be effected only by an absolute and irrevocable removal of the causes and conditions responsible for the production of the effects in question. And this is what is called, nirodha not

dependent on transcendental knowledge. 'But Kumāṛila,' says Kamatsila, "only betrays his woeful ignorance of the Buddhist position, which he has the temerity to criticise! We shall see that these two forms of nirodhas have their respective parts to play in the evolution of nirvāṇa.

*(To be continued)*

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## PRINCIPLES OF BUDDHISM

BY THE VEN. PANDIT H. NANDASARA, ATTACHED TO THE  
LONDON BUDDHIST MISSION.

Of all kinds of teaching, the teaching of the Buddha, is the best that any cultured person can receive, for the utmost freedom of thought that was ever proclaimed by a teacher, is found in the teaching of the Buddha. "It makes people independent, progressive and responsible for their deeds by teaching that self is the lord and saviour of self, that each one is capable of attaining the the highest stage of development, and that each one makes his heaven and hell here and elsewhere according to his own deeds, words and thoughts."

Of all teachers, it is Buddha alone, who directed seekers after truth not to believe anything simply because it was believed by parents, teachers, learned men or men of high position, or by the majority of people. "Do not believe" says Buddha, "a thing because it is alleged to be divine inspiration, or because it is said that it has come down for generations as a tradition, or because it has appeared in books, or is said to be an oracle, or because one's instinct says it is truth, or a certain individual emphatically says it is the truth, but believe a thing if it agrees with your own reason, investigation and practical knowledge."

A rational method of salvation is what civilized and intelligent people require. Buddhism is the religion that teaches



the means and ways based on scientific reasons, for the purpose of annihilating all suffering and misery and attaining the highest perfection of life and enlightenment. Buddha was the foremost and earliest of all teachers who taught clearly the doctrine of cause and effect, which is the basis of all modern science. This is a very important point inasmuch as it is a doctrine that distinguishes Buddhism from practically every other form of religion.

To a searcher after truth, there is nothing more interesting and useful than that part of the teaching of the Buddha in which the four noble truths are clearly explained. In this world which is full of delusions of cravings, of lust and of ignorance, it is difficult to know or to realize the truth, for the minds of ordinary men are affected and even enslaved by passions.

For the benefit of deluded mankind, Buddha has pointed out the means and ways of purifying the mind and acquiring that calmness of mind which enables men to understand and realize the truth in a perfect way. By such perfection and purification of the mind, the enlightened ones have given out many a noble truth to the world, whereby Buddhism is known as the religion of truth.

The advent of a Buddha is for all beings including *devas*, *Maras* and *Brahmas*, and also for all times—present, past and future. Buddha underwent long sufferings for many a million years in his attempt to fulfil the Ten Perfections—for which we call him the Enlightened One—even to the extent of giving away all his possessions and even his own life for the sake of the world. In preaching His doctrine his aim was to bring relief to human and non-human sufferings. His greatest services were rendered in teaching the ignorant the way of salvation. His teachings are suitable to all rational beings that live in any country where people are wise enough to realize their value and to practise them. They have been useful to thousands as the only reliable source of comfort and relief from suffering. This will continue to be so as long as thoughtful

people desire to attain to that state of perfection through enlightenment. Therefore Buddhism is known as the religion of salvation.

Buddha totally and absolutely prohibited men to harbour those states of consciousness that conduce to living in a state of disorder and contention. He encouraged in almost all his discourses the promotion of harmony and restoration of amity, for it is concord that pleases and delights any person who seeks after peace. Owing to its greatness, truthfulness and peacefulness, the teaching of the Buddha appeals to civilized and intellectual people. Persuasion through appeal to man's intellect and reason is the means by which the teaching of the Buddha was spread over the world. Missions for the spread of His teachings started 2519 years ago. Ever since, there have been Buddhist Missions sent to different parts of the world at various times. It was the earliest of missionary religions. No drop of blood has ever been shed or been caused to be shed for the sake of Buddhism. No person has ever been punished for not accepting it. In every country where Buddhism flourished people became innocent, happy, generous and virtuous. With the loss of Buddhist culture, natives became oppressive, unhappy, wicked and blood-thirsty. It is the practice of love according to Buddhist conception, which alone can bring about true peace in oneself and towards others, and that makes Buddhism the religion of universal peace.

The highest expression of Love towards all beings is found in the teachings of the Buddha. He declared that in those who harbour such evil thoughts as these: "such and such a man has abused me, he has beaten me, defeated me, robbed me," hatred will never cease, for hatred is not to be overcome by hatred, but by love. The manner in which one should spread his love towards beings, according to the Buddha, is explained thus. Whatever living beings there are, either feeble or strong, either long or great, middle-sized, short, small or large, either seen or unseen and all which live far or near, either born or seeking birth, may all creatures be happy-minded. Let no one



deceive another, let him not despise another in any place, let him not out of anger or resentment wish harm to another. As a mother at the risk of her life watches over her own child, her only child, so let everyone cultivate a mind filled with boundless friendship towards all beings. And let him cultivate good-will towards all the world, a mind of boundless friendship, above and below and across, unobstructed, without hatred, without enmity."

The idea of universal love was strongly emphasized by the Buddha as an essential part of the practice of his teachings. This is practised for the purpose of destroying anger, hatred, envy and ill-will which are the failings in different persons in different degrees. By His own personal example He taught that the conquest by love is the conquest that matters, for when Devadatta attempted to kill him, it was love that defeated the intentions of the evil-minded Devadatta. On the occasion of His enlightenment under the Bo-tree it was love that defeated the mighty Mara and his hordes. It was the same love which tamed the furious elephant Nalagiri that was sent against Him. On many occasions, He has pointed out many advantages which might be reasonably expected from practising love. The practice of this love extending not only to human beings but to animals and all other beings, makes Buddhism the religion of Universal love.

The purest, the noblest and the most sublime system of ethics ever taught to the world is given by the Buddha. The most striking part of the teaching of Buddha is that which solves the problem of suffering and recommends the best cure for it. "If there were no birth, life and death," says the Buddha, "there would be no need of a Buddha." By training oneself according to the teaching of the Buddha and gaining that wisdom which is based on the highest mind-culture, one can verify that there have been numberless previous existences. Every thing taught in Buddhism can be realised by practice. Thus Buddhism stands foremost of all as a pure, tolerant, wise and enlightened religion.

Buddha realised and taught three things: the transitory nature of all things, the rise of suffering from this impermanence and the impossibility of establishing a permanent ego on such a shifting basis. Through meditation, man can gain the knowledge which will enable him to see clearly how life ever changes without existing permanently even for a single moment. He can see through the same light of wisdom that life is involved in suffering and that the so-called soul is nothing but a mere word, for there is nothing that can be proved to be soul.

Buddha has pointed out that according to our actions, we make our lives happy or unhappy. All the differences in life and all the pleasures and pains of life are the outcome of previous actions. Although there is no part of the teachings of the Buddha which can be discarded as of no importance or use, in my opinion what the West needs most to learn from Buddha is the true conception of Karma—what results from one's actions.

To cease from sin, to acquire merit and to cleanse the heart, these are the three things on which the whole teaching of the Buddha is based. Right conduct is the only means that enables man to cease from sin and ennoble life. According to Buddha to offer prayers, to do penances, to sing hymns and songs, to use charms, incantations and invocations and sacrifices to gods do not form right conduct. Right conduct can be viewed negatively as well as positively. Negatively it is to refrain from evil thoughts, evil words and evil deeds. Thoughts involving harm and ill-will towards others, and also selfishness and greed are known as evil thoughts. Falsehood, harsh and slanderous words, idle-talk or gossiping are known as evil words.

Killing, stealing, indulging in illicit sensual pleasures and using intoxicants are known as evil deeds. A person who refrains from such evils is said to have right conduct negatively. Positively right conduct demands the exercise of charity, the leading of a virtuous self-controlled life and the practice of meditation and concentration of the mind. Charity makes



people unselfish and leads on to noble selflessness. Self-control gives noble character and the happiness which arises out of purity of life. Meditation and concentration of the mind are the ways of purifying the mind from the evil thoughts that bring contamination and are the only ways of attaining enlightenment which enables a person to put an end to suffering.

Buddha has pointed out what are the ills of life, their cause, their cessation and what is the way that leads to their cessation. Birth, old age, decay, disease, death, grief, pain, lamentation, misery and despair are the ills of life. All these are the out-come of desire. It is desire that causes the illusion of human existence opening with roseate dawn, begets every activity, produces attachment and pleasing satisfaction in each existence, however low and miserable it may be and creates the thirst for gold, position, honour and fame.

Rooting out this desire by strenuous effort is called the annihilation of sorrow or cessation of ill. The way that leads to the destruction of sorrow is the middle path, the noble eight fold Path. Buddha's advice, is to embrace and follow the middle way and not to go to either extreme. Buddha bids us not to give ourselves over to pleasures of sense—which are low, coarse, ignoble and unprofitable ; and not to give ourselves over to self-mortification—which are painful, ignoble and unprofitable.

For the exclusion of both these extremes, our Teacher has discovered and taught this middle course, which gives vision and understanding and conduces to tranquillity, insight and enlightenment and Nibbana.

"He who would prepare to tread this middle path, must begin by keeping the simple precepts of morality, then, as he grows stronger, he must cease utterly to do evil, complete and establish good deeds, and cleanse his thoughts. He may then be in a position to take the first step upon the noble eightfold path, by virtue of his views, that is, by the acknowledgement

of the four noble truths of sorrow and its cause, its ceasing and the way thereto.

This leads him to right purpose, words and deeds. Then, living in a right way, he will have the strength to make the mighty effort which sustains him on the uphill path ; concentrating all his attention with energy on the goal, by constant meditation and thought control, he finally reaches the state of right concentration, wherein the mind has gained its perfect balance and the goal is reached for he has at last found that which he sought—"the pearl of great price"—"the ideal of Nibbana, the fading out of all desire, all hate and all illusion."

Buddha preached for full 45 years His doctrine. It is the eternal Dhamma of all the worlds and is suited to all beings, who have minds to think. The universal and ultimate nature of Dhamma is shown by the fact that during the forty five years of His ministry, the Buddha touched upon every conceivable subject, upon man in all his possible relations throughout his life. Just as the mighty ocean hides within itself various jewels, so in the Dhamma, are many gems of wisdom. If we consider family life, we find the Buddha in Sigalowada Sutta, laying down rules regulating the relations of husband and wife, parents and children. We see that in the Buddha's teaching reciprocal obligation is insisted upon, the members of the family have reciprocal rights and obligations in regard to each other. The word obedience is not used, for Buddhism is the religion of enlightenment, conduct is gained by knowledge, not by arbitrary laws imposed from without.

Take again the relations of employer and employee, or to use the phraseology of modern economics, of capital and labour. There are obligations of employer and employee, laid down by the Buddha in Sigalowada Sutta. We have here a teaching that would absolutely change the present state of unrest to the peaceful harmony of the golden age, for employer and employee would no longer be bitter enemies, each seeking



to over-reach the other, but devoted leaders and loyal and faithful followers going forward in mutual goodwill to build a happier world.

If we turn to the matter of social science, what finer teaching can we have than that teaching of Sanyutta nikaya. There we have directions of profound scientific import, to plant trees as a means to keep the earth fertile, is in accord with modern science, although prior to the scientific age, this important fact of nature was quite unknown to Europe as the desolation of certain European countries, such as Spain and Sicily bear witness.

As regards the duties of citizenship, we find the Buddha advising kings on their duties to their subjects. And also we find the Buddha speaking of hygiene. Health is sometimes spoken of as equivalent to the highest bliss, and rules are laid down by the Buddha for keeping of health. Hence we see that Buddhism is the religion that affords the best teaching on every department of human life.

The teaching of Buddha is the greatest blessing ever conferred on humanity and it has given blessings to all countries where it was spread. It is yours to make use of the teaching of the Buddha, not merely by studying it, but by practising it. It is only those who practise the Dhamma that can truly appreciate and realise the value of it. The more a person understands and practises the Buddha's teachings, the more his compassion increases and the more does he feel it his duty to point out the path that leads no one astray. "Of all gifts" says Buddha, "the gift of truth surpasses all." In conclusion, I wish all of you to attain the perfect blessing of Enlightenment, and I hope you will help the helpless with the gift of truth which is the highest of all gifts.

## SLAVERY

By PANDIT SHEO NARAIN

*(Continued from July issue.)*

### CELTS AND SAXONS.

The Celts enslaved their Saxon Captives and the Saxons retaliated by enslaving Celts. Those serfs of early Britain were obliged to wear a metal collar, the ends soldered together inscribed with their own and the masters' names, a usage which continued in Scotland down to the dawn of the 18th Century in connection with which those condemned by the State to be "perpetual servants" of the Masters. (Harmsworth Cyclo., Vol. IX, p. 432.)

When the traffic in slaves ceased among the Christian nations of Europe, it continued to be carried on in the age of crusades by the Venetians who supplied the markets of the Saracens with slaves purchased from the Slavonian tribes along the Adriatic. Christian captives taken by Musalmans were sold in Asiatic North African markets, and continued to be sold till the beginning of the 19th Century when the interference of the Christian powers, the conquest of Algiers by France and the emancipation of Greece resulted in the abolition of the practice in Barbary, Egypt and the Ottoman Empire. (Ibid, Everyman's Cyclo., Vol. II, p. 490.)

### JAPANESE.

Early Japanese history also reveals a system of slavery. (Harmsworth Cyclo., Vol. IX., p. 432.)

### EGYPT.

Slavery is traceable from an early date. Private ownership of slaves captured in war and given by the King to their captor or otherwise is certainly seen at the beginning of the



18th dynasty. Sales of slaves occur in the 25th dynasty. (Ency. Brit., Vol. IX., p. 46.)

#### CHINA.

The law recognises the right of the parent to sell his offspring into slavery and among the poor this is not an uncommon practice, though, in comparison with the total population, the number of slaves is few. The kidnapping of children for sale as slaves is carried on but there is no slave raiding. There are more female than male slaves. The descendants of male slaves acquire freedom in the 5th generation. (Ency. Brit., Vol. VI., p. 173.)

#### PERSIA.

In common with other Asiatic nations Persia too had and indeed have up to the present the institution of slavery though slaves in this country "have a good time, well fed, well clothed as spoiled children". (Ency. Brit., Vol. XXI., p. 192.)

#### NEPAL.

Slavery is an institution of the country and all families of rank possess many slaves who are employed in domestic and field work. They are generally treated well and are carefully protected by law. (Ency. Brit., Vol. XIX., p. 381.)

#### WHITES AND BLACKS.

Asiatics enslaved Europeans and Europeans enslaved Asiatics. In the East White Slaves were highly prized and in Greece and Rome Orientals were employed in the industries and arts. (P. 2826, Harmsworth's History of the World.)

#### EFFECTS OF SLAVERY ON MORALS.

When we consider its moral effects, whilst endeavouring to avoid exaggeration, we must yet pronounce its influence to have been profoundly detrimental. In its action it marred in a great measure the happy effects of habitual industry by preventing the development of the sense of human dignity which

lies at the foundation of morals. On the morality of the masters—whether personal, domestic or social—the effects of the institution were disastrous.

As regards domestic morality, the system offered constant facilities for libertinism, and tended to subvert domestic peace by compromising the dignity and ruining the happiness of the wife. The sons of the family were familiarized with vice, and general tone of the younger generation was lowered by their intimate association with a despised and degraded class. (Ency. Brit., Vol. XXV., p. 217.)

#### MODERN SLAVE TRADE.

Not long after the disappearance of serfdom comes into sight the new system of colonial slavery which instead of being the spontaneous outgrowth of social necessities and subserving a temporary need of human development was politically as well as morally a monstrous aberration.

Mark the appalling figures for instance. In 1786 as many as 610,000 were transported to Jamaica alone which had been an English possession since 1655. The figures of Negroes carried away to European Colonies are inconceivable. (Ency. Brit., Vol. 25, p. 221.)

#### CHRISTIANS GAVE UP SLAVERY AT LAST.

It is stated in the Dictionary of religions by Rev. Benham, p. 967.

"It has been a matter of cavil by unbelievers that Christ gave no commands on the subject of slavery.....and that St. Paul by sending back ONESIMUS to Philemon and by exhorting slaves to obedience appears to countenance it".

The learned author traces the attitude of the Church towards slavery and is of opinion:—

"All who study the various laws about slavery from the time of Constantine to the tenth century must see that they sprang from Christian principle".



## SLAVERY IN ISLAM.

The term generally used in the Quran for slaves is *Ma milkat aimanu kum* "that which your right hands possess". Reference to slavery in the Quran need not be given. Suffice it to say that Mohammad found slavery an existing institution both among the Jews and the idolators of Arabia. The Quran has passages in which kindness to slaves is enjoined and it is declared a duty of a Moslem to grant an emancipation when a slave desires to redeem himself. (Surah IV, 40, Surah XXIV, 33.)

Syed Amir Ali says that Mohammad looked upon the custom as temporary in its nature. He held that its extinction was sure to be achieved by the progress of ideas and change of circumstances. (Hughes' Dictionary of Islam, 596.)

PART II.  
HINDU PERIOD.

Manu mentions seven descriptions of slaves, viz., (1) a captive of war, (2) a slave for maintenance, (3) the son of a female slave, (4) one purchased for money, (5) a slave obtained as a present, (6) a hereditary one, and (7) one condemned to slavery for an offence. According to Narad there were fifteen kinds of slaves recognised by law and these were as follows :—

1st. *Grihajata*, one born of a female slave in the house of her master.

2nd. *Kreeta*, one purchased from his former owner for a sum of money.

3rd. *Labdha*, one received in donation.

4th. *Dayadaprapta*, one acquired by inheritance.

5th. *Anakulabhritta*, one maintained in a famine.

6th. *Ahita*, one received in pledge.

7th. *Rinadasa*, a distressed debtor voluntarily engaging to serve his creditor for a stipulated period.

8th. *Yuddhaprapta*, one made captive in war.

9th. Punajita, one won in a stake or gaming wager.

10th. Upagata, one offering himself as a slave, without any compensation and saying "I am thine".

11th. Prubrujeabusita, an apostate from religious mendicity, who deviates from the rules of the order he may have voluntarily entered, and who thereby becomes the slave of the king.

12th. Kritakala, one offering himself in servitude for a stipulated period.

13th. Bhuktadasa, one offering himself in the servitude for the sale of maintenance.

14th. Burrubabhritta, one becoming a slave for marrying a slave girl.

15th. Atmavikrayee, one who sells himself for a pecuniary consideration.

Of the fifteen kinds of slaves declared by the law the slaves of the first four kinds cannot be released from slavery unless they be emancipated by the generosity of their masters: their servitude is hereditary. To this there is one exception. It is laid down that if a slave saves the life of his master, when he is in peril, he is released from slavery and obtains a son's share. One who, being independent, sells himself is "the vilest of slaves" and he can never be released. An apostate from religious mendicity also can never be emancipated, "for there is not atonement for his crime". One maintained in a famine is released from slavery on giving a pair of oxen: "for what has been consumed in a famine is not discharged by labour alone". One pledged is released when his master redeems him by paying the debt, but if the creditor takes him in place of payment he becomes a purchased slave. A debtor is released from bondage by the paying of his debt with interest. A slave for fixed period is discharged after the expiration of such period. One who has offered himself, saying, "I am thine," One made prisoner in war, one obtained through a wager, recover their liberty on giving a substitute equally capable of labour. One maintained for subsistence is immediately released on relinquishing it; and a slave for the



sake of his wife is emancipated if he separates himself from her.

The slavery of those who are stolen, and sold by thieves, and those who are enslaved by force is not admitted ; such slaves shall be set free by the king. Also slavery is not legal in the inverse order of the four classes. A Brahmana could never become a slave of another, nor could a person belonging to a higher class become a slave of another belonging to a lower caste. (Anund's Government of India, Hindoo Period, p. 282.)

If a king carries a maiden from the house of his defeated foe, he should keep her for a year and ask her whether she would marry him or any one else and if she does not agree she should then be returned. (P. 61, Anund.)

That there were some Sudra slaves is indisputable ; but there is every reason to believe that men of the other classes were also liable to fall into servitude.

The condition of Sudras therefore was much better than of the public slaves under some ancient Kings and indeed than that of villeins of the middle ages, or any other servile class with which we are acquainted. (Historians' History, II, p. 511.)

#### MAURYAN AND BUDDHISTIC PERIOD.

Persons may be reduced to slavery except in the case of Aryas. Says Kautilya, "It is no crime for *mlechchhas* to sell or mortgage the life of their own offspring ; but never shall an Arya be subjected to slavery". If for any reason the life of an Arya is mortgaged his kinsmen shall redeem him as soon as possible. A slave is not without rights and a status. Deceiving a slave of his money, or depriving him of the privileges he can exercise as an Arya is punishable with fine. It is also an offence to employ a slave to carry the dead or to sweep ordure, urine, or the leavings of food, or to keep him naked, or to hurt or abuse him, or to violate a female slave. A slave is entitled to enjoy the inheritance received

from his father or whatever he has earned without prejudice to his master's work. His property passes into the hands of his kinsmen. The offspring of a man who has sold off himself as a slave is an Arya. A slave may regain his freedom on paying the amount for which he is enslaved. When a child is begotten on a female slave by her master, both the child and its mother are at once recognised as free. The ransom necessary for a slave to regain his freedom is equal to what he has been sold for. (Anund's History of Government of India, Hindu Period, 125-126).

Finally we hear in both Jain and Buddhist books of aboriginal tribes, Chandalas and Pukkusas who were more despised even than low tribes and trades.

Besides the above who were all freemen there were also slaves: individuals had been captured in predatory raids and reduced to slavery or had been deprived of their freedom as a judicial punishment; or had submitted to slavery of their own accord. Children born to such slaves were also slaves and the emancipation is often referred to. But we hear nothing of such later development of slavery as rendered the Greek mines, the Roman *Lati fundia* or the plantations of Christian slave owners, scenes of misery and oppression. For the most part, the slaves were household servants and not badly treated; and their numbers seem to have been insignificant. (R. David's Buddhist India, p. 55.)

Of slaves captured in war from which class in the oldest times the slaves were probably exclusively recruited, no mention is made in the Jatakas; at least in the passages of our source which tells us of wars between neighbouring kings, no mention is made of prisoners of war; only of robbers it is mentioned in the Culla Narada Jataka that they plunder a village and capture its inhabitants and make them slaves. (Karamare Gahet, Vol. IV, p. 220.) Owing to complete absence of legal rights of the slaves their work differed with the individual temperament of their masters. (Fick's Social Organization, 308.)



Speaking of Asoka's edicts, Mr. Stevens remarks.—On one of these (Rock pillars) is enjoined the duty of right conduct towards slaves and servants.

As Buddhism spread northward it must at every step have encountered the rule of slavery. The subordination of the personal in its creed is a singular contrast to the value set on the individual in Christianity and yet there is a correspondence in the place its ideals give to practical charity. (W. Steven's "Slave in History," p. 87).

#### AFTER REVIVAL OF BRAHMANISM.

Domestic slaves are treated exactly like servants, except that they are more regarded as belonging to the family. I doubt if they are ever sold ; and they attract little observation as there is nothing apparent to distinguish them from free men.

In the South of India they (slaves) are attached to and sold with the land ; and in Malabar (where they seem in the most abject condition) even without the land..... They exist in some parts of Bengal and Behar and in Hilly tracts like those in the south-east of Guzerat. Their proportion to the people of India is, however, insignificant and in most parts of that country the very name of praedial slavery is unknown. (Elphinston's History of India, 9th Edition, p. 201-202.)

#### THE PRESENT CONDITION.

We learn from a recent work on "Slavery" by Lady Simon that there are still forty lakhs of slaves yet to be liberated. The greatest sinners are in Abyssenia, Arabia and China. A little more than a year has elapsed since slavery was abolished in Sierra Leone and in Burma and the late Maharaja of Nepal has earned the gratitude of 52,000 slaves whom he liberated by his command. It was one of the terms of the treaty between the King of Hejaz and the British that the former will co-operate with the latter to abolish slavery. In Hong Kong the cursed institution of Mui Tsai (children sold by parents for labour) is going to be abolished by legis-

lation. The League of Nations appointed a Slavery Commission which is collecting all information and it is expected that its weight will be thrown in persuading all nations of the world to abolish the system of slavery in various forms from the face of the earth. Time may come when we shall see slavery, a "monstrous and hideous thing" will be thoroughly eradicated.

Lady Simon feelingly observes "I felt that it should be brought home to civilized humanity everywhere what it means for a human being to be mere property—a property, to be raided, to be tortured, to be sold in the market to the highest bidder."

One can understand the difficulty of uprooting such an inhuman institution in Christian and Mohammadan countries where supporters are to be found who rightly or wrongly advance religious arguments in its favour, but it is painful to observe that in countries where Buddhism exists more or less the teachings of the Master should have been so flagrantly honoured in their breach. It is some consolation to note that Burma, Nepal and Shanghai are free from slavery and one should expect China will soon see her way to abolish it. At all events the pressure of the League of Nations will be brought to bear on her in near future. One should also expect that the Portuguese too will do away forced labour from their Colonies, and thus remove what besmirches their escutcheon.

If nations of the world do not realize it, they must be told that Nemesis will come to them as it has already gone to some nations.

The practice of slavery in any shape or form exacts its stern penalty not only of poisoning the mentality of the individual slave owner but the nation itself must pay the dreadful price. America to-day is paying a hundred fold penalty in political, racial and economic embarrassments for the crime of bringing into cotton fields over 5,000,000 of slaves stolen from the peaceful homes in the African continent. (do. 266.)

Captain Parry, Senior Naval Officer in the Persian Gulf, who did his best to suppress slave trade there says that so



long as slave markets exist in Arabia, any amount of vigilance will not stop surreptitious traffic in slaves. (C. & M. Gazette, 10th March, 1930.)

It is a great relief to be told as the reply to a question in the House of Commons by Lord Passfield shows that no system of child slavery existed in Ceylon, this is what it should be in a Buddhist country. (*Tribune*, 8-3-1930.)

### FOR OUR NEXT ISSUE

#### "SHAMBALA THE RESPLENDENT CITY"

"As the Dhamma of the Lord Buddha is an infallible guide for all exigencies of life and deals with all the multifarious activities of mankind, it is only to be expected that He should have left us teaching on the state ; the relation of rulers to their subjects and of nations to each other. Buddhists have followed the Master's example and have speculated as to utopian cities ; thus, Dsong-Ga-Pa, the great Tibetan Buddhist prophesied that in future ages there will arise in a direction diagonally north-west of the Bodhi Tree the splendid city of Shambala, the seat of mighty world-ruling monarch who will re-establish the golden age and make the whole world Buddhist."

This is the opening paragraph of a very illuminating article by Mr. B. L. Broughton, M.A. (Oxford), Vice President of the British Maha Bodhi Society who is now on a visit to the East to collect funds for the B. M. B. S. He is now in Ceylon and hopes to visit India too. In this article our colleague attempts to show the deeper meaning of cosmic drama according to Buddhism as compared with the shallow explanation of the Western writers starting from Aristotle. It also contains a critical exposition of the views of Lord Buddha, Plato (427-347 B. C.) and Aristotle on the subject of political science and international relations.

**THIS ARTICLE WILL APPEAR IN THE NEXT ISSUE OF  
THE MAHA-BODHI.**

## **BUDDHISTS OBSERVE NATAL EVENT IN HONOLULU**

**10,000 GATHER IN PAGEANT OF RELIGION AT KAPIOLANI ;**

**MAYOR MAKES TALK.**

All sects of Buddhism joined together Sunday at Kapiolani park in a ceremony for children celebrating birthday of the Buddha. And audience estimated at times at 10,000 persons was present for the ceremonies, which lasted from 9 A.M. until late in the afternoon.

Consul General S. Akamatsu and Mayor John H. Wilson were two of the speakers.

The mayor praised Honolulu as a city where many religions and many races can mingle with harmony.

"I'm proud to be mayor of a city where we have so many different peoples and religions," the mayor said, and added, "We hear much about the cosmopolitanism of New York, but I don't think Johnny Walker, New York's mayor, ever has the opportunity to address a gathering such as this."

Mayor Wilson stressed the freedom of thought and action in Hawaii.

"We have absolute freedom of religious and political thought, and a man can do anything freely so long as he is within the law," he said.

The mayor also devoted much of his talk to the influence of the followers of Buddha in Honolulu, their social service work and the respect they have won for themselves from the whole community.

### **SYMBOLIC BATHING.**

The Royal Hawaiian band played for the opening, after which the Rev. K. Sekido gave the opening address. Following a hymn, priests of all sects and about 10 representative laymen performed the kwanbutsu ceremony, that of bathing the Buddha.

For more than 1300 years it has been customary in Japan to bathe the statue of the Buddha on the anniversary of his birth. It is related that he was bathed in a pool in the garden of Lumbini, where he was born.

The bathing ceremony is also symbolic of willingness to serve humanity in spreading the teaching of Buddha.



That priests and laymen both participate in the ceremony shows that there is no caste line of demarcation between them, and emphasized the fact that a priest or teacher can do no more than lead the way.

The hanamatsuri flower song was then sung by the vast assembly, after which the three refuges was said in Japanese by the Rev. B. Suyeto and in English by the Ven. K. Shinkaku.

The phrases, "I take my refuge in the Buddha ; I take my refuge in the Dhamma (or teaching), and I take my refuge in the Sangha (or brotherhood)," are repeated in Buddhist ceremonies in somewhat the same way that the Apostle's Creed is repeated in the ritual of some Christian churches.

Boys and girls representing the Shingonshu temple, the Nishi Hongwanji temple and the Sotoshu temple, gave brief talks.

The Venerable Shinkaku spoke of the suitability of Buddhism for American citizens, pointing out that it is a religion of progress, self-reliance and supreme optimism, three qualities cherished by Americans. George W. Wright of the English Hongwanji mission made a plea for the Buddhist sects to present a united front.

#### PLEDGE IS TAKEN.

Immediately before the blessing which concluded the religious ceremony, the participants took the pledge of renewal of allegiance, "Here, to-day, before this Holy Shrine, in presence of all assembled, we solemnly renew our allegiance to the Lord Buddha. His religion shall ever be first in our hearts and His teaching the guiding star of our lives."

Plays, dances and songs, in which several hundred gaily costumed children took part, completed the program. A number presented by girls of the Jodo sect, garbed in ceremonial attire of rich beauty, was of special interest. Grecian and folk dances, as well as Japanese dances, were presented.

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#### A CORRECTION.

In our editorial note in the last issue regarding the Buddhist Institute in Cambodia the words "in Saigon the capital of Cambodia" should be read as *Phnom Penh in Cambodia*. We regret the error.

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## NOTES AND NEWS

MRS. MARY E. FOSTER.

The 86th birthday of Mrs. Foster, our gracious patroness will be celebrated on the 21st of this month in all the centres of the Maha Bodhi Society—in Ceylon, India, England and America. A special feature of the Isipatana (Sarnath) celebrations will be a *dāna* to all the Brahmins in the villages surrounding our new Vihara there. We wish the "modern Visakha" many more happy years of life to continue her humanitarian activities.

\* \* \*

### CEYLON BUDDHIST MISSION TO LONDON.

The members of the said mission sent out to England in June, 1928, have returned to Colombo on the 9th August. They were given a rousing reception at the jetty by a large representative gathering. In a public meeting held subsequently an address was given to Mr. B. L. Broughton, the vice-President of the British Maha Bodhi Society, who accompanied the missionary Bhikkhus to Colombo. We feel grateful to the missionaries for having created in England an atmosphere favourable for future propaganda with greater success.

\* \* \*

### WHITHER DO WE GO?

We should like to invite the serious attention of the Buddhist public to an editorial note appearing in the *British Buddhist* and published elsewhere in this issue. That journal gives a timely warning to the title givers and also the receivers. We would cite another instance. Last winter Calcutta witnessed the meeting of a certain "All-India Literary Conference" where India was not represented, and this conference bestowed two titles—"Doctor of Dhamma" on its own secretary and "Doctor of Music" on an Indian girl. Mr. Isan Chandra Ghose, the eminent Bengalee scholar who translated the Jatakas to Bengalee and Mr. Dulip Roy, Bengal's prominent musician, were not considered fit for any honour while "we shared the titles among ourselves." It is time that our friends knew the hollowness of these titles and worked for something nobler and higher. We advise foreign Buddhists to be very careful in accepting these so-called titles. Let us be plain and frank.

\* \* \*



## NATIONAL MEMORIAL TO FOUNDER OF BANGKOK.

A proclamation by His Majesty the King of Siam announces that a national memorial will be erected in memory of His Majesty King Phra Buddha Yodfa Chulalok who founded the city of Bangkok (Ratnakosindra) which will complete 150th year of its existence in 1932; and that the memorial will take the form of a statue of this great king and a bridge to span the river opposite Bangkok allowing further expansion of the city. The estimated cost of the scheme is 4,000,000 bahats. His Majesty King Prajadhipok has promised a personal donation towards the fund, and he hopes that all residents of Siam would show their sympathy by contributing to the national memorial. We wish the scheme all success.

\* \* \*

## HAWAIIAN BUDDHIST ANNUAL.

We offer our hearty congratulations to the able editors of this excellent annual which put its first appearance a few months ago. The varieties of articles, the selection of photographs and the general get up of the whole magazine betray remarkable efficiency and taste in journalism. The island of Honolulu is famous for its hospitality and charity. But the present Buddhist Annual will, we have no doubt, make the island famous for Buddhist literature meant for the intelligentsia. The annual is priced at dollar 1/50, and can be had from Maha Bodhi Book Agency by the end of this month.

## OUR EXCHANGES.

India—The Adyar Theosophist, Prabuddha Bharata, Vedanta Kesari, Kalpaka, Theosophy in India, Historical Quarterly, Bihar and Orissa Research Society's Journal, Indian Antiquary, Calcutta Review, Triveni, Journal of the Andhra Historical Society, Journal of the Bhandarkar Oriental Research Institute, The Social Reformer, The Buddha Message, Buddhist India (quarterly), The Century Review, The Humanist, The Vedic Magazine, The Property, Home and Homopathy, Meher Message, The Indian Literary Journal, Bengalee, Sangha Sakti (in Bengalee), Visvabharatha.

Burma—New Burma.

Ceylon—Sinhala Baudhaya, Vidyodaya, Buddhist Annual, Sinhala Mitranya.

Indo China—Extremé Asie.

Jawa—Djawa.

China—The Chinese Buddhist, Publications of the World's Buddhist Association.

Japan—The Eastern Buddhist, The Young East, Bukka, Present Day Japan, The Japan and Travel Bulletin (N. Y. K. Line Publications).

England—The British Buddhist, Buddhism in England, Indians Abroad, The Printer, The Paper and Print, The Asiatic Review, The Shrine of Wisdom, Now and Then.

Ireland—Calamus.

Germany—Der Buddhaweg und wir Buddhisten, Buddhistisches Leben und Denken, Buddhismus.

Szecho Slavokia—Archiv Orientalni.

U. S. A.—The Open Court, The Monist, The American Buddhist (organ of the American Maha Bodhi Society), The Dobo (organ of the Y. M. B. A., Honolulu), The Hawaiian Buddhist Annual (published by the International Buddhist Association), East and West, The Archer and other publications of the Roerich Museum, New York, The World Unity, The Occult Digest, Zen, The Birth Control, The World Liberator, The Bulletin of Museum of Fine Arts, Mental Science.

Africa—The Seer.

Russia—Oriental World.

The Reports of Archaeological Survey of India, Burma and Ceylon.

## FINANCIAL

### MULAGANDHAKUTHI VIHARA FUND.

Previously acknowledged Rs. 65,126-13-1. Collected by L. C. Barua, Sakantha, Burma :—U. Yin Htan, Private Secretary to the Sawbwagyi, Rs. 10. Saya Hin, Electrician, Rs. 10. U. Yin Maung, Ledaw-ok, Rs. 10. L. C. Barua, Rs. 5. Maung Aye, Veterinary Asst. Rs. 5. Data Din, Shopkeeper, Rs. 3. U. Waruna Bhikkhu, Rs. 3. Garawram, Rs. 2. Saya Thin & Ma Nu, Re. 1. Maung Ngwe Kaing and Ma Aye Kin,



Re. 1. U. Suztya, Nebaing, Re. 1. B. M. Singha, B. P. M.,  
 Re. 1. J. P. Sewak, Re. 1. Mg Ba Hlaing, S. M., Re. 1.  
 Maung Kakti Nebaing's, Clerk, Re. 1. Annadu, Thugyi,  
 Re. 1. Saya Soe, Re. 1. Saya Sein, Ma Gyi and son Maung  
 Myint, Re. 1. Hemalall, Re. 1. Daw Nwe, As. 8. Small  
 collection As. 6. Total Rs. 59-14-0 less As. 10 for M.O. Com.  
 Rs. 59-4. A Swiss Buddhist, Rs. 10-4. S. N. Barua, Simla,  
 Rs. 5 (Aug.). Dr. N. N. Roy, M.B. Cal. (Aug.), Re. 1. Prof.  
 Belvakar, Poona, Rs. 5. R. D. Vadekar, Poona, Rs. 5. Chan  
 Kongong Thingangayam, Burma, Rs. 10. Grand Total  
 Rs. 65,222-5-1.

### MAHA BODHI JOURNAL.

#### *Statement of Receipts and Expenditure for the month of July.*

RECEIPTS.		EXPENSES.	
	Rs. A. P.		Rs. A. P.
Subscription ...	124 10 3	Paper ...	60 10 0
		Printing & Stationery ...	21 10 0
		Petty Exp. ...	0 7 0
		Stamps for July ...	20 6 0
		.. for August ...	18 0 0
	<hr/>		<hr/>
	Rs. 124 10 3		Rs. 121 1 0

### MAHA BODHI SOCIETY.

#### *Statement of Receipts and Expenditure for July.*

RECEIPTS.		EXPENSES.	
	Rs. A. P.		Rs. A. P.
Rent from meetings ...	10 0 0	Stamp ...	20 8 0
Donation to Society ...	17 6 0	Charity :—	
House rent (April, May and June) ...	330 0 0	2 Poor women ...	2 0 0
Interest from A. Ganny ...	250 0 0	Buddhadeva Sevasram ...	7 2 0
Rev. H. Dhammaloka's money ...	20 8 6	Electric Supply Corp. ...	12 2 0
		Telephone rental ...	14 15 0
		Wimalananda ...	6 4 0
		Miscellaneous ...	24 6 0
		Custom duty ...	22 8 0
		Repair of fans ...	13 0 0
		Secretary's visit to Sarnath	54 6 0
		Salary & allowance :—	
		Calcutta ...	88 0 0
		Sarnath ...	53 0 0
		Gaya ...	27 0 0
		Sarnath a/c. land imp. ...	192 14 0
		Remington Co. ...	20 0 0
		Food a/c. ...	100 10 6
		Bolpur a/c. Train, medi- cine etc. ...	89 12 0
	<hr/>		<hr/>
	Rs. 627 14 6		Rs. 748 13 6

## DHAKURIA BUDDHA SEVASRAM.

*June, 1930.*

INCOME.		EXPENDITURE.	
	Rs. A. P.		Rs. A. P.
Grant in aid from M. B. Society for May 1930 ...	7 6 0	Cost of Homeo Medicine	5 0 0
Subscription during the month ...	1 14 0	Do. Tint. Iodine, Boric Cotton, Quinine etc. ...	6 0 0
Borrowed from Dr. K. L. Mitter ...	1 12 0		
			Rs. 11 0 0
	Rs. 11 0 0		

Patients treated during the month 758

## BOOK REVIEW

THE NATURE OF CONSCIOUSNESS—by E. R. Rost, Lt.-Col., I.M.S. (Rtd.) O.B.E., K.I.H., M.R.C.S., Eng., L.R.C.P., Lond., published by Williams and Norgate, London 1930, 12s. 6d. (can be had from Maha-Bodhi Book Agency).

Reviewed by Dr. S. N. Das Gupta, M.A., Ph. D., Senior Professor of Philosophy, Presidency College, Calcutta.

This book is an attempt to conceive of the Buddhist account of the nature of consciousness from a new orientation in relation with the results of modern science. The author draws the attention of his readers to the theory of relativity of Einstein and argues that with a different system of coordinates in different universes there are other kinds of living beings. He considers consciousness to be a kind of vibration the quickest form of energy in existence. When a being dies all the forces locked up in the brain and represented by consciousness are not lost or dissipated in space but there is



the continuity of the same life-stream at death through re-birth. He also thinks that children faintly remember their past lives, that after a war there is an increased rate of population, that on visiting certain places for the first time we sometime feel that we are familiar with the place. All these show why the Buddhist doctrine of rebirth is the only possible solution of the mystery of life and death.

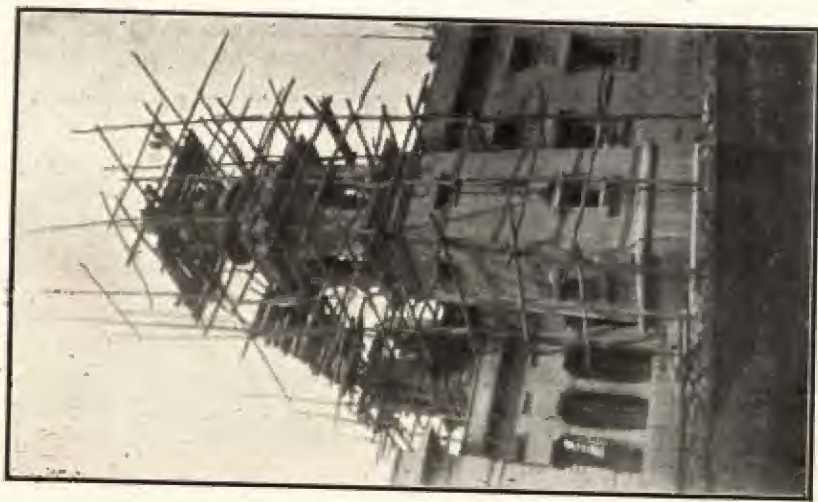
Coming back to consciousness he says that the vibration rate of consciousness is the shortest possible wave length and is at the extreme end of the spectrum and is equivalent to the diameter of an electron which is the cube root of a millionth of a metre. When a visible object, after one thought moment has passed, enters the avenue of sight and the life continuum vibrating twice, the stream of that continuum is intercepted, the consciousness of the kind that apprehends sensation rises and ceases. So there is no entity in any process. Our consciousness does not contain any vestige of a permanent self and there is nothing permanent in the universe. He then gives some account of sleep and dream consciousness in accordance with the above theory and classifies the types of consciousness and describes super-normal intellection, concentration, meditation, psychic powers, abnormalities of consciousness and the Nibbāna which he rightly describes as the eradication of craving.

There is much in it which will not be recognised as Buddhism by Buddhist scholars, and there may be many points in which scholars may disagree. But the author does not pose himself to be a Pali or a Sanskrit scholar. The chief merit of the book is that here we find an excellent approach to Buddhism by a scientific man who brings in his learning in mathematical and biological sciences for understanding and interpreting Buddhism. It is a very interesting and an impressive work particularly because the author has spoken with firm conviction throughout the book.

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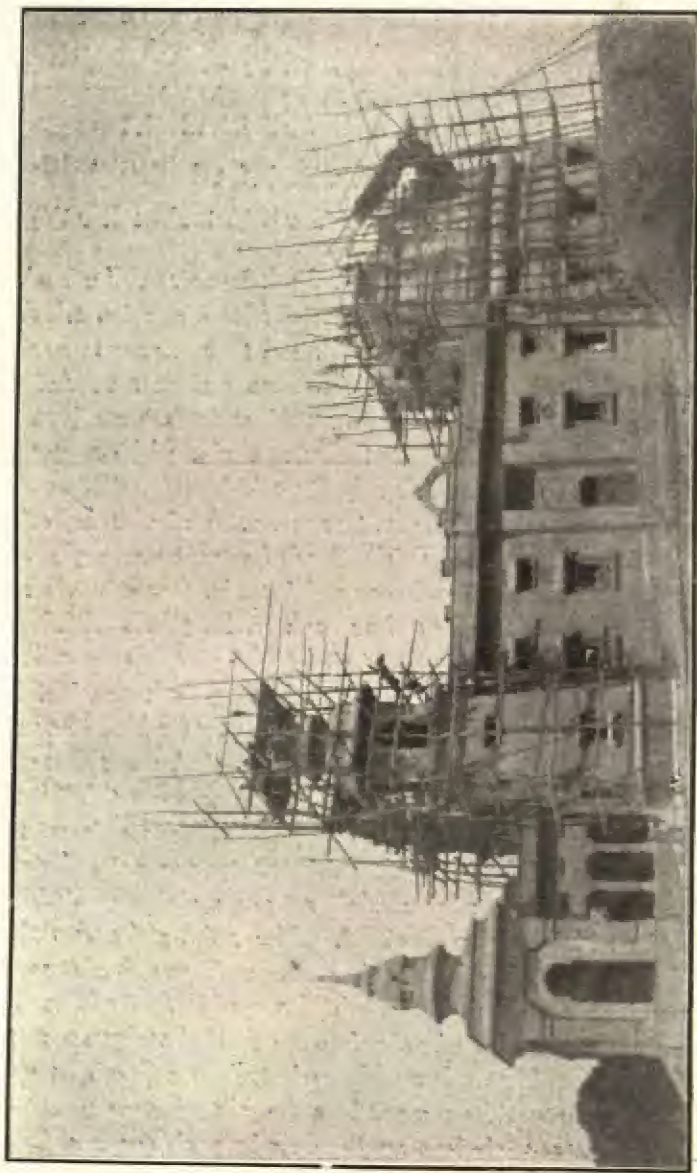
Our Mango Garden  
seen through the porch of the Vihara.



Second of the three smaller stupas  
just completed.



## MAHA-BODHI



MULAGANDHAKUTI VIHARA, SEPTEMBER, 1930.  
Will be completed by November.

# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरय भिक्षुवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय चत्वाय  
हिताय सुखाय देवमनुस्मानं । दीक्षेय भिक्षुवे चरयं चादि कङ्गायं मज्जे कङ्गायं  
परिवीसान कङ्गायं साथं सन्धनं केवलपरिपुचं परिमुहं ब्रह्मचरियं पकासेय ।

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXVIII ]

OCTOBER,

B. E. 2474

C. E. 1930

[ No. 10

MULAGANDHAKUTI VIHARA

AND

THE BUDDHIST INSTITUTE, ISIPATANA  
(SARNATH)

The great Vihara will be an accomplished fact within three months. By the end of November we shall have to find another Rs. 20,000/- to pay the contractor. If each and everyone of our subscribers make a determined effort we should undoubtedly succeed in collecting this amount. Will you do your bit?

Sir Tej Bahadur Sapru Kt., the eminent Indian lawyer, has sent us a cheque for Rs. 250/-. Send us your contribution as soon as possible and ask your friends also to do so. The cause is worthy of your support.  
*Important.*

*All cheques and money orders must be made payable to the Secretary and not to individuals.*



## SHAMBALA THE RESPLENDENT CITY

By B. L. BROUGHTON, M.A.

*(Vice-President of the British Maha Bodhi Society).*

As the Dhamma of the Lord Buddha is an infallible guide for all the exigencies of life and deals with all the multifarious activities of mankind, it is only to be expected that He should have left us teaching on the state, the relation of rulers to their subjects and of nations to each other. Buddhists have followed the Master's example and have speculated as to utopian cities; thus, Dsong-Ga-Pa the great Tibetan Buddhist prophesied that in future ages there will arise in a direction diagonally north west of the Bodhi Tree the splendid city of Shambala, the seat of a mighty world-ruling monarch who will re-establish the golden age and make the whole world Buddhist.

Nichiren, the great Japanese Buddhist, held that the Dhamma could never really rise to the height of its full greatness until the whole state was permeated by the Buddhist spirit. "If it were not for the State," argued Nichiren, "who could worship Buddha"? i.e. if there is social anarchy religion and civilization cannot flourish; therefore, Nichiren held the Buddhist's principle must be "*shala soku jakkodo*, to realize the Pure Land in this world. Again to quote Nichiren "when at a certain future time, the union of the State law and the Buddhist Truth shall be established, and the harmony between the two completed, both sovereign and subjects will faithfully adhere to the Great Mysteries. Then the golden age such as were the ages under the reign of the sage kings of old will be realized in these days of corruptions and degeneration, in the time of the Latter Law. Then the establishment of the Holy See will be completed by imperial grant, at a spot comparable with the Paradise of Vulture Peak. We have only to wait for

the coming of the time. Then the moral law will be achieved in the actual life of mankind. The Holy See will then be the seat where all mankind will be initiated into the mysteries of confession and expiation ; and even the great deities, Brahma and Indra, will come down into the sanctuary and participate in the initiation.

In these speculations in political science, great Buddhists of course derived their inspiration from the Master Himself.

In this essay we propose to set forth the Buddha's actual teaching in regard to political science, contrasting it with the theories of Aristotle who is the father of political science for Europeans and lastly we shall consider the Buddha's teaching on international relations.

Now at the commencement we must emphasise the Four Truths which are implicit in the whole of the Dhamma, in every sutta, every Jataka and every Gāthā : "one thing did I teach, sorrow and the end of sorrow" ; therefore the Buddha in His teachings even in political science has but this one end, deliverance from sorrow. Parallel with this, Aristotle commences his Politics in the statement that every community is established with a view to some good, because mankind always act so as to obtain that which they consider good. The state comes into existence, wrote Aristotle, to make life possible and continued in order to make it good and then he proceeds to trace the origin and growth of the state. Its origin was human necessity, for men must co-operate to live at all, he who has no need of the community is either a beast or a god. The family then, is the beginning of human society. When several families coalesce for something more than the bare necessities of life we have the village, a number of villages finally coalesce and form a layer and completely or almost completely self-sufficing community, the state, which includes, and takes priority over all the others, being the prime means of *to eu zen*, or the good life. The Buddha in the Agaiṇṇa Suttanta of Digha Nikaya also traces the origin of the state, but on the true Buddhist scale of vastness, so that what in Aristotle is a



mere correct formal summary by a lecturer, in the Buddha's discourse becomes a vast cosmic symphony.

The occasion of the delivery of the *Aggañña Suttanta* was the complaint of two young *Bhikkhus* of Brahmin caste that their fellow Brahmins constantly upbraided them for joining the order and associating with men of low caste, "off-scourings of our ancestors' heels," as the Brahmins called them, in reference to the legend that Brahmins sprang from the head of Brahma and the Sudras from his heels.

#### COSMIC DRAMA.

The Buddha then proceeds to outline the mighty cosmic drama of evolution and dissolution down the ages, the immense kalpas or aeons in which world systems evolve, gain maturity and perish only to re-evolve and pursue again the endless circle of *samsara*, literally going around. There comes a time says the Buddha, when the world system passes away, and most beings have been born in the Worlds of Radiance, traversing the air, self-luminous, made of mind, continuing in glory. Then the world systems begin to re-evolve, and certain beings by force of *kamma* deceasing from the World of Radiance are reborn in this world as mighty beings, self-luminous, feeding on rapture, traversing the air, made of mind and so continuing for a long time. Buddhism in common with other religions, holds that this world arrests a descent. Certain of these beings were attracted by the sweet savour of the earth, (in Pali *pathavi rasa*) which was in consistency like dew or hoar frost. As they feasted on the earth savour, their bodies became grosser i.e. molecular vibration became slower, and the progenitors of humanity ceased to be self luminous, and at the same time the earth solidifying brought forth fungoid growths like mushrooms. These successively gave place to creepers and rice without husk, while humanity became grosser in body and sex was evolved and there arose passion. At first men gathered rice every day and new shoots sprang up in the place of the cut rice the day following, but afterwards the husk formed, and

where the rice had been cut fresh shoots did not arise, hence the food supply became limited and the struggle for existence began, for the necessities of life now acquired economic value, and possessed the essential attributes of such value, utility and difficulty of attainment. Hence men divided the earth and private property began for hard struggle necessitated the guarding of each family's plot against the aggression of all other men, and thence arose strife. Here we see the profound wisdom of the Buddha. He points directly to simple causes of great effects; if it were not for the fact that men must eat to live and that the supply of necessities is limited, the restraints of the criminal law would be practically unnecessary, we should need little more than rules regulating the amenities of life; it is the fear, if not of actual starvation at least of a standard of life unbearably low that produces at least ninety per cent. of the crimes of humanity. So, in order that they might establish law and order men gathered together and formed a social compact, going to the being among them who was the handsomest, the best favoured, the most attractive, the most capable and said to him, "come now, good being, be indignant at that whereat one should rightly be indignant, censure that which should rightly be censured, banish him who deserves to be banished and we will contribute to you a proportion of our rice" He consented and did so, and they gave him a proportion of their rice. (*Aggañña Suttanta*). The first ruler so chosen was called *Maha Sammata*, the Great Chosen One, and he was the *Bodhisatta*, the Buddha to be. The *Suttanta* further traces the course of social evolution. *Khattiya*, or Lord of the Fields, was the next to arise—a rural nobility like that of early Rome. Next came those who devoted themselves to religion and ethics and formed runes and charms for the harmonization of men with his invisible environment and hence were called *Brahmins*. Others specialized in various arts and crafts and were called *Vessas*, or traders and craftsmen. Lastly, the most degraded became hunters. We remark by way of digression that this contradicts the usual order of



social development as set forth by Western writers who assume that the hunting stage was the earliest ; but the formation of his teeth clearly shows that man is not a carnivorous animal, devouring flesh whether of animals or of his own kind must have been a bad habit engendered probably in the first place by scarcity.

If it be urged that "primitive" men like the Australian aborigines subsist by hunting, we reply that from the Buddhist point of view they are no primitive races because humanity is millions of years old, and "progress is not one continual straight line movement but curved like space itself" is held to be in Einstein's theory ; hence there is a rise and fall, vivat or evolution when life is progressing and expanding in length until men live one hundred thousand years and their virtue, power and knowledge far surpass any described Samvat in that brief and meagre sketch called recorded history, and Samvat or involution when by the growth of demerits life shortens until men live but ten years, in that horde stage which is hypothetical to European sociologists and when promiscuity and violence pervade the whole of humanity, who at the cost of infinite suffering must struggle up again to the vivat or evolving age which can only be gained by discipline and an ever-increasing ethical culture. Hence peoples like the Australian aborigines and the Ceylon Veddas are no primitive or youthful but the senile remains of peoples who doubtless in far remote ages occupied an infinitely higher state.

To resume. It is often assured by Europeans that Asiatics have no idea of social organisation other than the most irresponsible despotism. In this *Agañña Suttanta* we have evidence to the direct contrary, the first ruler does not claim authority by virtue of any divine right ; he is deliberately chosen by the people as the best fittest for command, and his authority is derived from them absolutely. Again in the *Jataka*, a being openly admits his limited authority saying, "I have no power over those who dwell throughout my kingdom ; I am not their lord and master. I have only jurisdiction over those

that revolt and do inequity." Again in the Hindu Epic Ramayana, King Dasaratha summons a council of representatives of his entire empire to advise and consent to the anointing of Prince Rama as heir. Ancient Indian states in fact, were no more irresponsible despotism than those of ancient Greece or Italy, indeed, not all of them were monarchies, there were many republican federations like the Mallas and Vajjians, and we shall see that the *Buddha enunciated rules for the welfare of republican constitutions.*

#### POLITICAL SCIENCE.

We see the parallel between Aristotle and the Buddha's teaching as to the origin of the state ; both are agreed that the state came into existence to make life possible and continued in order to make it good, for the Maha Sammata or Great Chosen One, is elected first to establish social order without which life is impossible and then to rule by ethical principles which aim at the highest good for, as we have seen, he was a Bodhisatta. Aristotle in his "*Politics*" gives a constitutional history of Greece, in the beginning monarchy, or the rule of the best man, the Maha Puriso or Maha Sammata of Buddhist philosophy, next aristocracy or rule of the best men when virtue was more diffused and there was no individual who surpassed all other men in moral stature. Lastly, when political virtue ceased to be a monopoly of any special class, all citizens were more or less equal, arose polity, or as we should say, moderate democracy. These three kinds of constitution Aristotle considered true and normal types, kingship being highest for if any one man clearly surpasses all his fellow citizens in virtue he must bear supreme rule ; for since the object of the state is the highest good, the man of supreme virtue, "*ho aner ho kalos kagathos*" as he is called by Aristotle or Maha Puriso as he is termed in our philosophy must bear absolute rule for if the other citizens bore rule over him in turn, it would be presumption, just as if men should reign over Zeus, i.e. Brahma by rotation. In opposition to these



As regards the destruction of monarchies, Aristotle states that their ruin results from the king ruling like a tyrant, that is, he ceases to rule according to principles of law, and governs by his own caprice, and tyranny as we have seen in the corruption of monarchy. A tyrant, says Aristotle, devotes himself to humiliating the noble families and raising up the base who will be his sychophants. A further cause of the overthrow of tyrannies is hatred and contempt.

All that Aristotle has said about the overthrow of monarchies and tyrannies was forestalled by the Buddha. Thus, as regards the depression of the nobility and the elevations of low born sychophants by tyrants, in the Maha Supina Jataka it is recorded that King Pasenadi, having dreamed many evil dreams was about to offer a great sacrifice on the suggestion of the Brahmins when Queen Mallika urged him to consult the Buddha. Among other visions the King had seen pumpkins sinking in water, and the Buddha told him this signified that in future ages base families would be raised to power by tyrant kings at the waning of the intermediate kalpa. In another dream the king saw a number of water jars all empty save one, and men of all ranks and castes brought vessels of water and poured the contents into the full jar, which overflowed; and this the Buddha interpreted as showing in future ages tyrants would exact all the wealth of their subjects (hence the empty jars) for a tyrant is truly depicted by Plato in the eighth book of the *Republic* when he is compared to the man who ate the entrail of the one human victim which was mingled with the flesh of animals at the festival of the Arcadian Zeus, and any one who committed this act of involuntary cannibalism was deemed by popular belief to become a werewolf.

In two other Jatakas we have striking illustrations of the fall of tyranny through fear and contempt viz. the Ekapanna Jataka and the Khandahala Jataka.

In the first of these it is related that the Bodhisatta was born in a Brahmin family and completing his education at

Taxila, he lived for some time as a householder but on the death of his parents he became a hermit in the Himalaya. During the rainy season he left the mountains and came to Benares where the king invited him to take up his abode in the royal park, and the Bodhisatta assented. Now the king had a son who was fierce and untractable in disposition, but all admonitions were lost upon him. One day the Prince was walking in the royal garden with the Bodhisatta. Perceiving a young nim tree, the Bodhisatta bade the prince pluck a leaf and taste it. The prince did so, and, disgusted with the bitter taste, he spat it out, declaring it to be poison. "If the sapling is so poisonous", he exclaimed, "what is the full grown tree be like." And he tore up the sapling by the roots. "Prince", said the Bodhisatta, "dreading what the poisonous seedling might grow to, you have torn it up and rent it asunder. Even as you acted to the tree, so the people of this kingdom, dreading what a prince so fierce and passionate may become when King will not place you on the throne, but uproot you like this nim tree and drive you forth to exile. Wherefore take warning by the tree and henceforth show mercy and abound in loving kindness." From that hour the Prince's mood changed. He became humble and overflowing with kindness. Abiding by the Bodhisatta's counsel, when he came to the throne he abounded in charity, and other good works, and in the end passed away to fare according to his deserts.

In the Khandahala Jataka the King is deposed by his subjects owing to the abhorrence and contempt excited against him when he attempted at the instigation of the Brahmin Khandahala, to offer up his son the Bodhisatta as a sacrifice in order to gain heaven. So much for the ideal state as depicted by the Buddha and by Aristotle.

Both the Buddha and Aristotle give directions for maintaining the stability of states lower than the absolute ideal. Aristotle admits degrees even in those constitutions which he classifies as corrupt, thus in the better kind of democracy although power is in the hands of the multitude, the laws and



observer that with the decay of the public assemblies Roman liberty was doomed and the development of Caesarian despotism merely a matter of time.

"So long as they meet in concord, rise in concord, carry out their undertakings in concord." Faction has been the ruin of many states, thus in the days of Rome's early greatness Cineas the envoy of King Pyrrhus could liken the senate to an assembly of kings, for they met in concord and carried out their undertakings in concord, they had but one aim, their country's service. By the end of the second century B.C. the factious hatred of the senators and the knights, the new nobility of commerce had reached such a height that the democrats were prepared not only to massacre their senatorial opponents in a reign of terror, but even to make alliance with Rome's enemies, King Mithradates and the revolted Italian allies, thereby leading to reaction and the devastating reign of terror carried out by Sulla. Likewise failure to meet in concord and carry out undertakings in concord led at Thebes to the betrayal by the oligarchs Archias and Philip of the citadel to Phoebidas the Spartan general, and the establishment of a tyrannous oligarchy supported by a Spartan harmost and his garrison.

"So long as no women or girls of their clans are detained among them by force or abduction..." This is directed against slavery and its demoralizing influences. Many a nation, many a civilization has been ruined by sensual immorality, thus Babylon had its horrible system of legalized prostitution in the notorious marriage market. Roman civilization suffered no less from the slavery which permeated that society, so that the average Roman broke the third precept habitually and would have thought it absurd to reproach him for doing so. The flagrant immorality so unblushingly described by Petronius Arbiter in his "Satyricon" would only be possible in a society founded on slavery.

"So long as they abrogate nothing already established—and act in accordance with the ancient institutions of the

Vajjians." This is not a counsel of stagnation, but of wise conservation. In analysing the question "when is a state the same," Aristotle argues that mere enclosure within a rampart does not make a state, otherwise Peloponesus might be enclosed within a wall, but would not thereby be a state, for a state is a '*Koinonia*' or association for realizing the highest good. If the constitution is changed the state is changed for it has a different spirit and a different aim, so that by fundamental violent changes the state is, in a sense destroyed, for true progress is gradual and consecutive. Thus the strife of the orders in the later Roman republic destroyed the elaborate checks and balances of the constitution casting the power now into the hands of the democracy, next rendering the senate, formerly the repository of the national political experience, a mere narrow oppressive oligarchy, so that from sheer uneasiness of strife the people welcomed Caesarism which ultimately culminated in despotic and sterile Byzantinism. In modern times the French Revolution destroyed the inherited traditions of the nation entailing twenty years of war and eighty years of unrest before present day stability was reached.

"So long as they honour and revere the Vajjian shrines"—these were chetiyas and shrines created in honour of national heroes, the ideal symbols of that spirit of unity and continuity which we have seen is an essential of national stability. Buddhism has never frowned on manifestations of love of country and gratitude to ancestors; notably in Japan the native cult of Shinto, the worship of imperial ancestors and heroes quickly assimilated itself to Buddhism, and Shintoists actually requested that Buddhist shrines should be erected beside their own temples; that the assimilation of the two faiths was not, as was afterwards erroneously represented by the Japanese scholars of the Mito school, an astute stroke of policy on the part of the Buddhists, we have abundant contemporary evidence to prove. The Shinto gods and heroes were regarded as devas and Bodhisattas, thus when the emperor Shomu sent a special embassy to the great Shinto



Shrines at Ise, he had a vision in which the sun Goddess Amatevasu no-kami appeared to him and said, "This is the land of the gods. The people should revere them. In my essence I am the Buddha Vairocana. Let my people understand this and take refuge in the Buddhas."

Again, the noble Muchimaro no Fujiwara dreamed that the kami or bhumitha deva of Mount Kehi appeared to him and said, "Your devotion to the Law of Buddha is well known. Owing to an evil Karma I have long been chained to this birth. I pray you, cause a Buddhist shrine to be erected on Mount Kehi that I may get into the way of good Karma relation by receiving Buddhist instruction."

"So long as rightful protection shall be given to Arahans among them etc." This condition of welfare is left to the last because it takes up and includes all others, for as Shotoku Taishi, the great patron of Japanese Buddhism, stated "apart from Buddhism it is impossible to convert men from the wrong to the right." For Buddha Dhamma is the Eternal Law of the universe and all state law is a more or less imperfect derivation from it, and the Dhamma has its root in the Buddha for He is the eternal Dhamma manifest. In the Dhammapada commentary it is recorded that on a fast day Chattapani, a certain citizen of Savatthi, came into the presence of the Buddha and having saluted Him, sat down apart to hear a discourse. At that time King Pasenadi also came into the Buddha's presence. When he saw the king approaching Chattapani reflected, "Shall I rise to meet him or not?" He came to the conclusion, "Since I am seated in the presence of the King of kings, I am not called upon to rise on seeing the king of one of His provinces. Even if he becomes angry, I will not rise. For if I rise on seeing the king, the king will be honoured and not the Teacher. Therefore I will not rise." So Chattapani did not rise. The king Pasenadi became extremely angry and the Buddha, to soothe the king's mind extolled the virtues of Chattapani, saying, 'Great king, this lay disciple Chattapani

is a wise man, knows the law, is versed in the Tipitaka, is contented in prosperity and adversity, a few days afterwards, the king from the palace window saw Chattapani crossing the courtyard and he had him brought into his presence. Chattapani saluted the king with a low bow. 'Why', demanded the king, 'did you not salute me at the Jetavana, have you only just learned that I am the king?' 'I always knew you were the king, but I was in the presence of the King of Kings, therefore I was not called upon to rise in the presence of the king of one of His provinces.' The king acknowledged the justice of Chattapani's plea, and commended him highly.

We have seen that the Chakkavatti the world ruling king of righteousness is the prototype of Buddha therefore any and every king or president is the vicegerent of the King of kings, and his authority is a mere usurpation save in so far as it promotes the cause of the Dhamma for that is the sole basis and justification of any government's authority. Since the Buddha is to be king of the whole universe, no usurping flag no imperialist's haughty dream can hold the foremost place in a Buddhist's heart ; either you are a man of the path or you are not ; if you are, you are helping towards the ending of sorrow ; if you are not, you are a fighter in the cause of delusion, a fetter to enchain your fellow beings to the painful round of Samsara. If the Buddhist principle of universal harmony is not to sway the universe, it clearly matters not a jot what particular nation is uppermost or what race is imperial. Probably the most violent will snatch and hold supreme power in the world for a season, only to be weakened by corruption and fall in flaming ruins before the onset of some race that yet retain virility and are eager to wreak vengeance on a state once dreaded but now nerveless and effete ; even as the Buddha in the second volume of Samyutta Nikaya spoke concerning the Licchavi clan, "Sleeping in couches of straw, such now is the way of the Licchavis ; strenuous are they and zealous in their service. Against them Ajatasatthu, king of Magadha, gets no access, gets no



occasion. In coming days the Licchavis will become delicate, soft and tender in hands and feet. On soft couches, on pillows of down they will lie till rise of sun. Against them Ajatasatthu king of Magadha will get access, will get occasion." This epitomizes the history of many nations of this world, of Assyria, of Babylon and doubtless of many others of whom all record is lost. Such a *samsara* of rise and fall of warring states leading to nothing save endless repetition makes the thoughtful man turn away with sorrowful disgust from the history of this kind. History becomes interesting under true Buddhist rulers (such as King Asoka) whose thought is to lead humanity on and upward to the way of release.

We now further consider why protection of Arahans brings prosperity to the state. We have mentioned that Aristotle's ideal state is '*Koinonia*' or association for the realization of the highest good. Now the Buddhist order, the Bhikkhu Sangha, in this respect is the counterpart of Aristotle's state, its aim is the highest good.

But there is a vast difference in the way the two associations are maintained. Aristotle held that the citizen intent on the highest self-cultivation should not devote his energies to mere money making, to such occupation Aristotle applies the term *Karaisic* that is, unworthy and inferior; usury, money used to produce or beget money, as the Greek idiom had it was especially to be avoided.

But since without necessities it is impossible to live at all, there must be instruments of production. Instruments of production are of two kinds, animate and inanimate, that is slaves and beasts of burden and tools. Slaves would be unnecessary if tools could be made to move automatically like the statues of Daedalus (had Aristotle some faint inkling of the robot?) but this being impossible there must be living instruments of action, slaves. Aristotle then goes on to discuss the question; 'are there men, inferior men who are intended by nature to be slaves.' He decides that nature has made men unequal, and with his static view of the universe it appeared impossible that

the inferior could evolve until it became the superior. 'It is meet that Greeks should rule barbarians,' therefore these inferior men should be slaves and instruments to minister to the physical needs of the natural aristocracy, the citizens, who will thereby be set free from economic cares to devote themselves to the higher life. The arguments of Aristotle to prove the fitness of certain men for slavery bear a striking resemblance, (making due allowance for the difference of time and country) to the Brahmin theory that Brahmins sprang from the mouth of Brahma and the sudras—natural slaves in Brahmin estimation—from his feet. This social organization of an ideal state, consisting of a free aristocracy of intellect and virtue living upon the labours of a slave class doomed to perpetual subordination would be deemed impossible by moderns.

The Buddhist Sangha, also an association seeking to realize the highest good both in wisdom and virtue, depend not upon the labours of slaves but on the free-will offerings of the laity, who are thereby enabled to make merit redounding to their future happiness, for what finer and nobler thing can a man do than enable others to realize the highest good for themselves and to perpetuate the Dhamma for the benefit of all living beings?

We see then that the Bhikkhu Sangha is the true ideal state, it is cosmic, it marches in the van of the progress of humanity towards the state beyond the worlds (Lokuttara).

#### INTERNATIONAL RELATIONS.

In the last section we will consider the question of international relations, especially in reference to the much vexed question of war. We may distinguish three varieties of thought, viz. those who regard war as the source of all heroic virtues, those who consider it an indefensible crime, which nothing can excuse, and lastly the intermediate view that war is indeed a curse but that defensive warfare is sometimes inevitable in our imperfect age as an alternative to greater evils.



Of the pacific view in modern times the English Quakers, certain Russian sects and the great Russian author Tolstoi are the chief exponents. In the ancient world we have a remarkable champion of absolute pacifism in the Pharoah Akhnaton of the Eighteenth Dynasty who strove to destroy the national Egyptian religion and replace it by a form of solar monotheism; the worship of the one supreme god Aton of whom the sun was the truest and most glorious manifestation. This deity the Pharoah believed to be the loving father of the universe who regarded all men as his children, therefore all war was wrong and a detestable crime which nothing could palliate—in short Akhnaton in common with most higher monotheists, believed the world to be much better than it really is. The story of Akhnaton's reign is the pathetic record of the mischief that can be done by a well intentioned but mistaken enthusiast. Unfortunately the reign of this gentle young Pharoah coincided with the rise in Asia of the Hittite power which was commencing aggressions on the Egyptian territory in Asia. Whether Akhnaton ever attempted to convert the Hittite to his pacific faith does not appear, if so, he failed utterly. While the young imperial dreamer was composing poetic hymns to his deity in his new capital, the fairy-like "City of the Horizon," he was besieged by envoys from faithful Asiatic vassals of Egypt imploring aid against Hittite aggression, but Akhnaton held that all war, even against an aggressor was wrong, so he left his vassals to fall one after another a prey to the enemy, and at the conclusion of his short reign the Egyptian empire was in ruins. By a cruel irony this well intentioned young man had caused more deaths than his warlike ancestors.

At the opposite pole we have the eulogists of war, in modern times mostly, but by no means exclusively, German. These lovers of carnage point to the splendid self-sacrifice, the spirit of comradeship engendered by war; an argument which might also be urged in favour of epidemics which call forth heroic self-sacrifice from the medical profession. Treitschke,

Clausenitz, and other philosophers who preferred or pretended to prefer the horrors of war to the blessings of peace always omit to mention the greatest evils resulting from war, viz., the destruction of the flower of its young manhood, leaving only weaklings to carry on the race. This is strikingly illustrated in the history of the Assyrians, who by their constant wars so exhausted their virile stock that they had to augment their armies with mercenaries, and as they had excited against themselves the hatred of their neighbours, their empire was overthrown by the Medes and their capital stormed and sacked with all the horrors of war amid the general rejoicing of all Western Asia.

The third alternative is that of Buddhism which condemns the aggressive conqueror as an outcast ; but defensive warfare is not condemned. This is taught in the Dhonasakha Jataka. Prince Bodhi, son of King Udena employed a skilled artizan to build him a palace called Kokanada Pasada that is, the Red Lily Palace. By a skilful device, the palace appeared to be floating in the air. Prince Bodhi, desiring that his palace should be something unique like Ivan III of Russia and Count Dracula of Transylvania, cruelly determined to blind the architect lest he should execute such another building. Learning of his threatened doom, and finding all exits of the palace guarded, the architect sent for his family and, pretending that there were yet some details to complete, he privately constructed an aeroplane, and flying forth from a window he escaped with all his family to Himalaya. The Bhikkhus talked of the matter in the Hall of Truth, and the Buddha said, "not only now, but in past lives Prince Bodhi has shown a cruel disposition," and the Teacher told an old world tale.

In former times the Bodhisatta was a world renowned teacher at Taxila University. Among his pupils was the son of the King of Benares. The Bodhisatta saw that this young man was of a harsh and cruel disposition and he admonished him saying—"My friend, you are harsh, cruel, and violent,



and verily power that is attained by a man of violence is short lived ; when his power is gone from him, he is like a ship that is wrecked at sea. He reaches no sure haven. Therefore be not of such a character."

In due course, the Prince succeeded to the kingdom. His spiritual adviser, Pingiya was a harsh and cruel man. He reflected.—'if the king goes to war and conquers all the kings in India I shall be adviser to the one supreme king.' So at his teacher's instigation the king went to war and conquered all the states of India save Taxila which the Bodhisatta caused to be strongly fortified. The king of Benares and all the vassal kings came together and besieged Taxila, the royal tent being pitched beneath a huge banyan tree. The besiegers were repulsed and the king asked Pingiya, 'teacher, what shall we do?' 'Great king,' replied Pingiya, 'cause all the vassal kings to be put to death and their blood poured into a trench as a sacrifice to the deva of this banyan. So shall we gain the victory.' And the king did so. And all the vassal kings were summoned one by one, conducted behind a curtain and strangled and their blood and entrails poured into a trench. Then the king of Benares headed an assault on Taxila but it was repulsed and the king lost an eye in the engagement. Suffering acute pain he was laid beneath the banyan and a crow dropping a sharp bone into his remaining eye rendered him totally blind. Overcome with agony and remorse, the king died and was reborn in purgatory.

Again, King Bimbisara complained that his army was getting depleted by the number of men who left the royal service to enter the order ; leaving the empire exposed to the attacks of barbarian tribes on the frontiers. The Buddha did not reply that the king must allow the barbarians to invade the empire with fire and sword, destroying the fruits of the labours of generations and spreading famine, misery and disease broadcast. It may surprise some to learn that Buddhism has its warrior saints, Kato Kiyomasa the great Japanese general of the latter part of the sixteenth century had his war banners

embroidered with the mantra of the Nichiren sect, *Namu Myo Ho Renge Kyo*; Iyeyasu, the reorganiser of the empire and founder of the great Tokugawa line of Shoguns, suffered many reverses at the beginning of his career, and after a severe defeat at Otaka he retired overwhelmed with despair, to the Buddhist Monastery of Daijuyi in Mikawa where the abbot comforted him, saying "how can a man like you brought up in a Buddhist family be so faint hearted? If you have the spirit of Buddha within you, no matter how high the castle or how deep the moat, who can stand against you. The purpose of war is to rid the land of the lawless and make it possible for the people to live in peace and contentment. This is what is called 'loathing the corrupt world and longing for the land of Bliss.' No matter what it is, if a man is afraid to lose it, he will lose it, if he is willing to give it up, he will get it, so be ready to give up your life for the benefit of the people around you."

Ceylon also has her warrior saint in the person of King Gemunu, who it is said will be chief Disciple under the dispensation of Metteyya Buddha. Gemunu was the son of King Kakavannatissa and Queen Viharamahādevi. At that time the Tamils were afflicting the land, destroying temples and oppressing the Religion. King Kakavannatissa and Vihara mahādevi were childless and hoping for offspring they visited Kotapabbata Vihara and made offerings to the Bhikkhus. Now at this monastery was a certain novice most zealous for religion. He built steps leading to the Akasa cetiya and he waited on the Bhikkhus assiduously. From his constant labours he fell sick, and when the king and queen visited the monastery he was dying, and the queen coming to him besought him again and again to make an earnest wish to be born as her son. At first he refused but when the queen made an offering to the Bhikkhus on his behalf he consented, and in due course was born as Prince Gemunu, incarnate for the destruction of the Tamils and the protection of Dhamma.

When Gemunu came to the throne he levied all the hosts



of Ceylon for war. In the shaft of his spear he placed a Buddha Relic, and going to Tissamaharama Vihara he requested that some Bhikkhus might be given to accompany the army saying *"I will go on to the land on the further side of the river to bring glory to the Dhamma. Give us, that we may treat them with honour, bhikkhus who shall go on with us, since the sight of bhikkhus is a blessing and protection for us."* So King Gemunu went on from victory to victory, and that there might be no doubt for future generations of the righteousness of his cause, he made a solemn Act of Truth saying *"Not for the sake of sovereignty is this toil of mine, my striving has been even to establish the Dhamma of the Sambuddha and even as this is true may the armour of my soldiers take on the colour of fire."* And the act of truth was efficacious for the armour of the Sinhalese glowed with red fire. In his encounter at Anurādhapura with Elara the Tamil king, Gemunu engaged him in person saying *"I alone will go against him."* When Gemunu had slain Elara he had him cremated with all honour, for he respected a brave enemy; and further he made a decree to be observed by himself and all his successors that Sinhalese kings should pass the site of Elara's pyre in silence, and this was duly observed; when any Sinhalese king passed the place sanctified by the memory of a brave man, the drums and trumpets of the royal procession were hushed in reverence.

One more great battle yet remained before King Gemunu established his glorious reign, for after the death of Elara a fresh Tamil horde landed in Ceylon. As he marched against them he uttered a stanza—

"Buddha is the refuge of the three worlds

Buddha is the sun to destroy darkness

Going to him the gracious refuge

For me there is no fear for ever."

(Some doubt if this gāthā was actually uttered by Gemunu, but it is so exactly typical of the spirit of that splendid king that I insert it).

Then followed a great battle in which the Tamil host was utterly destroyed. After the victory King Gemunu was seated in a sumptuous apartment illuminated with lamps burning perfumed oil, surrounded by his court and entertained by dancing girls.

It is quite clear that Buddhism does not go the lengths of extreme pacifism ; only Bhikkhus who have renounced the world are bound to observe complete ahimsa. In the case of Kings absolute pacifism would be impossible, indeed it would lead to a conflict of duties for a Buddhist King is bound to protect his subjects. The most thorough going pacifist would not propose to disband the police, and if a gang of armed criminals descended upon a town looting and killing all citizens of every shade of opinion would agree in claiming police protection ; and since in order to give protection in such a case the police would have to be armed in the conflict bloodshed would be inevitable. This would be deplorable, but obviously it would be the lesser of two evils, for if the criminals were given a free hand there would be much more bloodshed. Barbarian invasions like that of the Tamils in Ceylon and the Huns in Europe were really equivalent of huge outbreaks of crime, and their repulse was a measure of police.

When we come to the sanguinary conflicts between civilized nations such as the recent world war, the case is far otherwise. The distinction should be the easier for us moderns as we keep separate the functions of military and police. The police are engaged in the repression of crime, they do not march out to do battle with the police of another city, which would be an exact parallel of conflicts between the armies of civilized nations. For such conflicts, actuated by the basest motives of greed and supported by hate and artificially stimulated lying propaganda, Buddhism has nothing but the most emphatic condemnation as the following quotations from the Sacred Books will show. At one time a conflict arose between the Buddha's compatriots the Sakyas and the neigh-



bouring kingdom of Kosala concerning an irrigation canal. As we know, conflicts have often arisen over matters quite as trifling. Both sides began to revive ancient scandals in each other's history, the Kosalans called the Sakyas the children of incest, Sakyas retorted by branding the Kosalans as lepers. This shows that the ancients were little if any behind the moderns in the matter of "war propaganda."

The two armies were in battle array about to engage, when the Buddha, having surveyed the world with the Eye of Wisdom and Compassion, came thither and stood in the air above both armies; emitting from His person the six-hued Buddha Glory. He demanded of the armies the cause of the conflict, but the rank and file did not know,—they never do,—although they perish in thousands often under conditions of frightful agony. At length the leaders declared that the cause of conflict was an irrigation canal. "Which" demanded the Buddha, "is of the greater value, earth and water, or the lives of men?" "The lives of men are of infinitely greater value" they replied, "Then," retorted the Buddha, "why sacrifice that which is of great value for a thing of lesser value!" At the words of the Buddha a veil fell from their sight, and they made peace. Never has the utter stupidity of war been more clearly exposed. Nations throughout history have been prepared for the mere political status of a portion of the earth's surface to condemn thousands to frightful deaths, to destroy the fruits of the labour of generations, to doom their peoples to disease, penury and misery. If they could but see the utter futility of it! This is well illustrated by an episode in the Samyutta Nikaya. King Ajatasattu of Magadha went to war with King Pasenadi of Kosala and King Pasenadi being defeated retreated to his capital Savatthi. The bhikkhus reported the matter to the Buddha, and the World Honoured replied, "Bhikkhus, Ajatasattu is a friend to, an intimate of, mixed up with, whatever is evil. The King, the Kosalan-Pasenadi is a friend to, and intimate of, mixed up with, whatever is good. But for the present Pasenadi will pass the night in

misery a defeated man. Conquest engenders hate, the conquered lives in misery. But who is at peace and passionless happy doth he live, conquest hath he abandoned and defeat."

The king again met in battle and this time Pasenadi was victorious and captured Ajatasattu, but he used his victory mercifully; he released the captured king retaining the vanquished army as prisoners of war. And they told the matter to the Buddha who uttered these verses.

"A man may spoil another just so far  
As it may serve his ends, but when he 's spoiled  
By others, he despoiled spoils yet again,  
So long as evil's fruit is not matured,  
The fool doth fancy now's the hour the chance!  
But when the deed bears fruit, he fareth ill.  
The slayer gets a slayer in his turn,  
The conqueror gets one who conquers him;  
The abuser wins abuse, th' annoyer fret,  
Thus by evolution of the deed,  
A man who spoils is spoiled in his turn."

We now conclude our survey of the Buddha's teaching in regard to political science and international relations. This teaching is the hope of the world, for no pacts or Leagues of Nations can avail to vanquish human greed without knowledge of the Buddhist principles of sorrow and its ceasing. Let selflessness and compassion dwell in the hearts of men, and our human future is assured.

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## WHY I BECAME A BUDDHIST

BY CHARLOTTE MIELKE.

*(Translated by Margot Marcuse.)*

When I speak to-day to you why I became a Buddhist, please do not expect a scientific dissertation about the lack of value of religions or philosophies, and about the value of Buddha's Teaching. I want to show in short how a human being sought her way to the truth, a human being with an uncompleted common school education, without any spiritual stimulant in her daily job and within her family. Since childhood I was accustomed to make clear to myself the terms on which I stood to mental things. First of all it was naturally the Christian religion which I had to analyse. Although I never doubted the truth proclaimed by it, still it was not possible for me to get into right contact with it, and I had the hope to gain it in more adult years, but on the contrary I lost all interest in it. The real cause for it was that I could not find satisfaction in the ardour of "faith", as by my very nature I was determined to seek for "knowledge."

"Knowledge" soon became an aim, beside the attainment of which worldly happiness lost its charm. But this state was only the reflexion of my thoughts in quiet hours. The doctrine of rebirth which came somehow in a misrepresented form into my mind, only gave new food for my life's thirst.

Full of inner unrest and craving for knowledge I went seeking my way. I got acquainted with many doctrines, mostly only superficially. Once I had a thought that it was not possible to gain the knowledge of life's process by an outward way, as for instance many kinds of science do it, but that it has to come from inside, in a way that was not known to me. As quick as this thought came, just as quick it was forgotten. Consciously it did not remain for the direction of my seeking.

About this time I became acquainted with the Teaching of Buddha, but as my mind was not yet ripe for it, it gave me very little satisfaction, it only oppressed me as no other teaching did. I tried to quieten this oppression by the reflexion that it was not possible for the human mind to select the right doctrine out of so many. We only can do our duty and leave everything else to unknown powers. That such reflexions were not honest never came to my mind. Why did I seek? Only out of an unknown craving to find the truth somewhere, as I already had the certainty that man must get an answer, as he had the faculty for asking and seeking. Although I lost interest in the Buddha doctrine, I could not forget it. Already then it was clear to me that a way of living after the Teaching meant the renunciation of all worldly lust and desire. My will was not strong enough for such a life. All life is suffering? There was so much that I knew was not suffering. And yet I could not absolutely deny the doctrine. I comforted myself with the idea that perhaps in later life I would have the strength to realise it, now I am too weak, and so I want to live yet.

In spite of this thought the seeking went on. Torn up in mind and tormented through my unsuccessful seeking, I resolved to try once more with Buddha's Teaching, and should I be disappointed, to give up any further seeking, to take from life what it had to give me, and not to worry about mental things. Very soon I experienced that out of the tormented compulsion to seek arose the certainty of having found.

Why was it that Buddha's Teaching had such a bewitching influence over me which deepened from year to year, whilst all other teachings could only interest me for a short time? There were two concepts chiefly that occupied my mind: cognition and salvation. Cognition of life's process and salvation from all oppressing and tormenting states which constantly return, as often as they are replaced by other states, and salvation for which one had not to look in some unknown next world.



To recognise the Buddha as the Accomplished One, it sufficed for me the way he answered questions put to him especially by adherents of other doctrines. His answers were given with the intention to awaken knowledge. Prompted by my feelings, I called his way good and fine.

During his whole life-time Buddha taught always the same doctrine: "Cognition of life's process as changeable and full of suffering, and the freeing from it through elimination." The doctrine of rebirth which I understood as a kind of progress of beings, gave me till now a welcome food for ever new action. But Buddha taught: "Beginningless and endless are the existences for the ignorant." As in no existence an everlasting well-being is to be found, thus suffering preponderates. The kind of the new existence is defined, according to law, by the actions of man through his thoughts, words and deeds. The burning question of mankind: "Whence" and "Whereto" found thus its answer.

But there was no "soul" which migrated from one form of existence to another form of existence, and thus experienced its joys and sorrows. Buddha taught that life is a constant process which, according to law, runs its course without an unchanging "soul" or "self". This knowledge was not found by faith in Buddha, but, and this was determining for me, it could be experienced and proved by everyone who has confidence in the doctrine and follows strictly its precepts.

For the ignorant salvation seems possible only through the existence of a soul, but for the knowing salvation is only possible through *anattā* (not self). Buddha teaches salvation through elimination of life's thirst. Life's thirst in its manifoldness determines the deeds of the ignorant and presses to new shaping after death. Through elimination of thirst the force for rebirth is destroyed. The death of an *Arahat* is an "extinction", because he steps out of the beginningless circling of births. He has not to wait for the bliss of salvation till after the death, but through the destruction of craving he has attained it already *here*.

I recognised the universal truth in the doctrine of Buddha because it does not seek the solution of the world's riddle in the endless, but seeks and finds it in man himself.

I recognised in the aim of the doctrine of Buddha the highest aim because it leads one out of every existence and thus out of all transitoriness and all suffering. Buddha showed not only the goal, but also the way to it, and that everyone can walk it himself, indeed *must* walk it himself, as only self-salvation gives the *certainty* of salvation.

Buddha did not see in man a "crumb of dust in the universe", a powerless plaything of forces, but he recognised in man :

His own creator through craving,  
His own preserver through craving,  
His own saviour through elimination.

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### WITHIN CITADEL OF HOLY CITY

#### SOME LIGHT ON RECENT EXCAVATIONS IN ANURADHAPURA.

Mr. S. Paranavitane, Epigraphical Assistant to the Archaeological Commissioner, delivered a lecture on "The Excavations in the Citadel at Anuradhapura," before the Royal Asiatic Society, Colombo.

Mr. Paranavitane in the course of his lecture said that the outlines of the ancient citadel of Anuradhapura—referred to in the Chronicles as Antanagara and in inscriptions as Atnakara "the Inner City"—were first traced by Mr. Bell in 1893. Three years earlier, the Archaeological Survey, at the suggestion of Mr. R. W. Iyers, the then Government Agent of the N. C. P., searched for the remains of the Royal Palace in the "Jetavanarama" but failed to discover ruins that could be considered as such.

This failure led Mr. Bell to locate the Royal enclosure or citadel at a place about 1½ miles north of the Sacred Bodhi-tree.



In his annual report for the year 1893 Mr. Bell says:—Everything now points to its definite location within areas A, B, lying between the Y road and the Outer Circular road on the east or broadly between the Jetavanarama ruins and the Abhayagiriya and Thuparama groups.

#### THE ROYAL ENCLOSURE.

A high brick- "Bemma", easily discernible on the south and south-west has been followed more or less clearly and surveyed throughout a circuit of some 3 miles. This was doubtless the Royal Enclosure. Of the Palace itself—unless it be the massive brick structure, one stone still standing—no traces remain above ground.

Subsequent researches have confirmed this hypothesis of Mr. Bell. Mr. H. Parker who discusses this question in his "Ancient Ceylon", on the evidence of certain statements in the Chronicle concerning the distance between the South Gate of the city and the Sacred Bo-tree, comes to the same conclusion.

The massive brick structure referred to by Mr. Bell which is known as the "Gedige" was first discovered in 1886 by Mr. Burrows who says that it "looks like a bit of Polonnaruwa suddenly planted to this capital."

This was excavated in 1897 by Mr. Bell and was found to be "a rectangular recessed building constructed of brick and mortar" with an upper storey. It has been ascribed to the 12th century, but is probably of earlier date.

Some 225 yards to the south of this "Gedige" there are the remains of an "imposing oblong building resting on 40 grand monolithic pillars." A few fathoms north of this is a small circular "pokuna" unfaced. On its brink a fine inscribed slab with moulded facing was found almost completely buried.

#### TEMPLE OF THE TOOTH.

Mr. E. R. Ayrton with the help of this inscription identified the remains near by as those of the Temple of the Tooth. The

inscription lays down certain rules regarding fields belonging to the Royal Palace and also mentions the granting of produce for the upkeep of the Shrine of the Tooth Relic.

Fifty yards to the west of this monument is a large stone canoe near which a few pillar stumps show above the earth. Relying on certain statements made in the "Mahawamsa" Mr. Ayrton conjectured that this stone trough may have belonged to the Mahapali, the alms house maintained by the Anuradhapura Kings within the precincts of the Royal Palace.

In 1927 the lecturer succeeded in deciphering those inscriptions, which confirmed Mr. Ayrton's conjecture. The "Mahapali" is described in the Chronicle as part of the Royal establishment and had been noticed by Fa Hien.

The lecturer went on to say that he suggested to Mr. A. M. Hocart, the late Archaeological Commissioner, that excavations undertaken here might yield interesting results. Mr. Hocart agreed and entrusted the lecturer with these excavations.

#### EXCAVATIONS BEGUN.

The site selected was eighty yards to the north-west of the "Mahapali" where a few stone pillars appeared above the ground.

Excavations on the site were continued for two seasons in 1928 and 1929, during which time an area roughly measuring 140 feet long by 125 feet wide was excavated.

The ground plan of this second building shows that it consisted of a "cella" measuring 33 feet 6 inches square with projections measuring 20 feet 6 inches on the West, South and East. On the North was a porch 20½ feet by 11 feet 3 inches and there was also an inner room, which the lecturer described at length.

Masons' marks such as certain letters which indicated "North" provided evidence which served to date the building as an 8th century structure. That discovery was of considerable archaeological importance as very few examples of datable stone work are to be found at Anuradhapura and elsewhere.



The building also shows that lime mortar was used as a binding material in brick construction before the Polannaruwa period.

The inner room also contained a stone platform or "asana."

#### ANCIENT DRAINAGE SYSTEM.

When the main work at the site was completed a trench was dug from the excavations to the low-lying ground to the north to drain the rainwater away.

In doing so they dug below the level of an old street and the remains of an ancient underground drainage system were brought to light. This drain was laid across a street and consisted of terra cotta pipes each about a foot in length, socketted to each other and laid on stone slabs. This, the lecturer thought, was the first time that such a discovery had been made at Anuradhapura.

Remains of buildings belonging to two different periods of occupation were laid bare, those on the topmost stratum being ephemeral mud structures.

A complete cooking pot covered with a flat vessel of the type now known as a "korsha" was found at the topmost level. A copper coin of Lilavati was also found and with that evidence they were able to date those poor structures they found as belonging to about the 14th Century, that is, the last days when Anuradhapura was still a centre of population.

The occupants of the ephemeral mud structures seemed to have been workers of metal, for several plumbago-coated crucibles were found. Beads of paste, fragments of conch-shell bangles, glass beads, clay discs, etc., were also discovered.

The ground plan of the building revealed that the structure measured 50 feet square, and the probability is that it was an open hall or "mandapa."

The principle of construction was wattle and daub and the

building was originally roofed with glazed tiles of various colours and were of typically Sinhalese pattern.

To the south-west of this building was found the remains of another of a totally different type. This was of massive brick construction and at places the walls are preserved to the level of the window sills, four of which are in situ, at a height of about 8 feet from the original ground level.

#### ARCH KNOWN TO SINHALESE ARCHITECTS.

Among the heavy masses of masonry scattered outside the building was the fragment of an arch constructed with wedge shaped bricks, which the speaker said, proved that the principles of the true arch were known to Sinhalese architects at the date of that building, which could be put down as about the 8th century A.D.

The lecturer next went on to describe and illustrate by means of slides the ground plan of the edifice and the numismatic and other finds discovered in the course of the excavations.

One of the most important of these finds, which the speaker produced for the inspection of the audience, was a thin oval plate of gold, 9/16 inches in diameter with the figure of a lion between two lamp stands embossed, which appeared to have belonged to a seal or some kind of ornament.

#### A RELIGIOUS SHRINE ?

Concluding, the lecturer said the excavations themselves did not yield any evidence as to what purpose the buildings unearthed were put to in their time. As already stated there was evidence that the locality was a Royal enclosure and they were therefore not wrong in concluding that the buildings formed part of the Sinhalese Royal establishment during that Anuradhapura days.

The brick-built structure appeared from its plan to be more like a religious shrine than a dwelling. At the same time they should not forget that the temples of the gods were themselves



modelled on the King's Palace. Moreover, the King himself was a living god and therefore they may reasonably expect similarities between certain buildings dedicated to the King's use and the temples of the gods.

Further examination of the site, the lecturer concluded, might possibly throw light on those curious buildings and also offer them more information about the secular side of the old Sinhalese culture than they were at present in possession of.

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### HOW WALLS ARE PREPARED FOR FRESCO WORK IN INDIA AND CEYLON

The Indian practice of wall-painting at Ajanta, as elsewhere, Mr. Griffiths observes, 'is in fact a combination of tempera with fresco. The hydraulic nature of Indian lime, or *chunam*, makes it possible to keep a surface moist for a longer time than in Europe, and the Indian practice of trowelling the work—unknown in Europe—produced a closer and more intimate *liaison* between the colour and the lime, and a more durable and damp-resisting face than the open texture of European fresco. The art has been practised all over India since the time of the Ajantā frescoes, and to this day houses, mosques, and temples are thus decorated. The modern method is first to spread a ground of coarse mortar (*chunam*) of the thickness of from half to one inch on the wall. This is allowed to stand for a day. If on the next day the ground is too dry, it is moistened, and then tapped all over with the edge of a small piece of wood of triangular section, to roughen it and give it a tooth. Then, with a coarse brush a thin coating of fine white plaster (*chunam*) is applied, and the work is allowed to stand till the next day, being moistened all the time. If the painting is to be highly finished, the ground is carefully smoothed with a small flat iron trowel about the size of a dessert spoon, which produces a surface on which the design

is first sketched, or transferred by pouncing from a perforated drawing on paper, and then painted.

The outline is usually put in first in brown or black ; local colour is filled in with flat washes, on which the details are painted.

The colours are ground with rice or linseed water with a little coarse molasses (*gur*), and water only is used in painting. Then when the painting is completed, it is again rubbed over with the same small trowel..... It is considered absolutely necessary that the work should be kept damp from beginning to finish, so that the plaster is not allowed to set until the completion of the picture. When once the smoothy trowelled surface is dry, it bears a distinct sheen or gloss and the colours withstand washing.

Between the methods of modern India and that employed at Ajantā, the only difference is that instead of a first coat of mortar, a mixture of clay and, cowdung, and pulverized trap rock was first applied to the walls and thoroughly pressed into its [*sic*] surface, when the small cavities and airholes peculiar to volcanic rock and the rough chisel marks left by the excavators served as keys. In some instances, especially in the ceilings, rice husks were used.

This first layer—which, according to our modern notions—promises no great permanence, was laid to a thickness varying from one-eighth to three-quarters of an inch, and on it an egg-shell coat of fine white plaster was spread. This skin of plaster, in fact, overlaid everything—mouldings, columns, carven ornaments, and figure sculptures—but, in the case of carved details, without the intervention of the coat of earthen rough cast ; and, from what remains, it is clear that the whole of each cave was thus plaster-coated and painted. The texture of the volcanic rock, which is at once hard, open, impervious to damp, and yet full of air holes, is especially suitable for this treatment. Great pains were taken with the statues of Buddha : one in the small chamber to the right of the first



floor of Cave VI is covered with a layer of the finest plaster one-eighth of an inch thick, so painted and polished that the face has the smoothness and sheen of porcelain.\*

It will be seen that a parallel to the technique of the Ajantā paintings is scarcely to be found in the Italian frescoes. But it is evident from specimens of the Egyptian work in the British Museum that loam or clay mixed with chopped straw formed the substratum over which, as at Ajantā, a layer of fine plaster was laid to receive the final painting.

It may not be impertinent again to point out the exceeding simplicity of the Indian and Egyptian methods, which have ensured a durability denied to more recent attempts executed with all the aids of modern chemical science.†

#### IN CEYLON.

The paintings were executed on a carefully prepared surface formed by the application of fine lime-plaster from a quarter to half-an inch thick laid on a bed about half an inch in thickness, composed of tempered clay mixed with kaolin, and strengthened by the admixture of rice-husks, with, perhaps, some coconut fibre. Mr. Bell believes that the pictures were wrought in tempera on a dry surface. The process, possibly, did not differ much from that used at Ajantā. Except that Fig. 14 in 'pocket B' has a black back-ground, the range of colours is confined to three—red, yellow, and green. The blues, so conspicuous at Ajantā and Bāgh, are absent. (*Vincent Smith's History of Fine Art.*)

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\* In Cave IX the early picture H which Mr. Griffiths exposed and copied, after removing a later damaged painting, was executed on a coat of finest plaster, 1/32 inch thick, applied directly to the rock, and polished like porcelain.

† Griffiths, *op. cit.*, p. 18.

## CHINESE BUDDHISTS AND M. B. S.

[We are glad to publish the following extracts from a letter received from our esteemed friend and co-worker Mr. Wong Mow Lam, the Editor of "The Chinese Buddhist." It is a matter for great satisfaction that our co-religionists in China are beginning to take more active interest in the work of disseminating the Dhamma. Editor—Maha Bodhi.]

In reply to your interesting letter dated June 26th, we have to thank you for your complimentary remarks on our magazine and wish to put on record that we highly appreciate your offer of co-operation which we badly need in doing our bit for the cause of Buddhism. In view of the anti-Buddhist campaign organized by the Christian churches which are disturbed by the steady progress of Buddha Dharma in the west, it is high time for all Buddhists to join together irrespective of minor sectarian difference to fight for their common cause—the dissemination of the peerless Dharma. We have no doubt that with your moral support and guidance, something at least can be accomplished by our magazine.

Through your kindness in publishing our open letter in the Maha-Bodhi, many Buddhist associations came to know us. We have kept in touch with several by correspondence and it is only right for us to acknowledge the debt of gratitude we owe to you for giving our quarterly such a publicity. We have noted the comment you made at the end of our letter and we thank you sincerely for allowing us the privilege to make use of any articles published in your magazine. We sent you in January a subscription for the Maha-Bodhi, starting from the February issue of this year. As we have mislaid the March number, we shall be much obliged, if you can supply us an extra copy of this issue. Of course your name is already on our mailing list and so is that of Ven. Anagarika Dharmapala to whom we have sent as you requested a copy



of our first number. Our second issue is now in the press and in about a month's time it will be ready for despatch.

We have also sent you and the Ven. Anagarika Dharmapala a copy each of an English translation of a Chinese sutra on the Dhyana School. The work is a feeble attempt of the present writer and he will be much obliged if you will go through some of the Sanskrit terms therein for mistranslation, as the translator has no first hand knowledge of this language.

As stated in our Secretary's letter to you dated June 2nd your circular letter dated May 5th regarding the big Vihara at Sarnath together with the news clipping on that subject has been published in the second issue of the 'Chinese Buddhist' with a brief translation in Chinese of the history of the sacred spot and the magnificent temple there. As to your circular letter dated June 13th on the same subject, we shall prepare a free Chinese translation for circulation amongst the Chinese Buddhist organizations and publish it along with the original in the third issue of our journal. We make a note about finding out proper students to go to this Buddhist Institute sufficient financial means may eventually turn up. Our editor expects that in the near future he may utilise this opportunity to study Pali, Sanskrit and Theravadin Buddhism in India but at present chances are against him.

We shall make a point to draw our countrymen's attention to the good work done by your society and the splendid record of your great leader who has devoted his life entirely for the cause of the Buddha Dharma. At the same time, we shall make it known that financial assistance is needed to execute this worthy object and hope the generous spirit of some pious Buddhists may respond to our appeal.

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**CORRESPONDENCE**  
**SARNATH VIHARA**

From H. Hargreaves Esqr.,

Offg. Director General of Archaeology in India,

To

The Honorary Secretary, Maha Bodhi Society,

4A, College Square, Calcutta.

Simla, the 12th August, 1930.

Sir,

I have the honour to refer to your letter of 28th July, 1930, concerning the lay-out of the area adjacent to the new Vihara at Sarnath, and to state that I am in communication with the Director of Agriculture and the Deputy Director of Gardens, United Provinces, on that question and have drawn up plans of the proposed lay-out for their scrutiny and advice. It is not proposed to lay-out gardens or to terrace the land, the proposal being for a Park, not a formal garden.

2. It is quite impossible to take up the work of preparing the Park until the building is completed and the debris is entirely removed and until details have been settled with the Director of Agriculture and provision made for funds, all matters which will take considerable time. I see, moreover, from the "Maha Bodhi" of August 1930 that the Maha Bodhi Society states that Rs. 20,000/- is still required for the completion of the stupa, so that it is plain that the building is not completed.

3. The question of the presentation of a relic is being referred to the Government of India and your suggestion regarding the presentation has been noted, but it is impossible at this juncture to make any promises touching the method of the presentation.



4. I should imagine the plan you propose for the enshrinement of the relic would insure its safety. Another plan would be to enshrine the relic in the altar itself over which would be placed the image, which being a heavy object would not be easily displaced. But in any case a sacrilegious theft is unlikely.

\* \* \*

7. If I might be permitted to make a suggestion I would advise that the opening ceremony do not take place until October 1931, when the Vihara is likely to be completed and the Park laid out and when it will be possible to make arrangements befitting the occasion.

I have the honour to be,

Sir,

Your most obedient Servant,

H. HARGREAVES,

*Offg: Director General.*

### RETURN OF MR. DEVAPRIYA WALISINHA

There was some stir in the Headquarters of the Maha Bodhi Society on Sunday, the 24th August last when the resident members were busy in arranging things to give a rousing reception to Mr. Walisinha who was expected to arrive here that day by the Madras Mail. At the station Mr. Walisinha was met by Mr. P. P. Siriwardhana, the Secretary, Mr. S. C. Mookerjee, Vice-President of the Maha Bodhi Society, Rev. P. Seelananda, Master Wimalananda, Mr. Abani Ganguly and Mr. S. Khasnabis, and was conducted to the Headquarters. In the company of Mr. Walisinha there was Mr. Alahakon who was to be stationed at Sarnath.

### WELCOME MEETING.

In the evening the same day a warm welcome was accorded to Mr. Walisinha at a meeting presided over by Dr. D. R. Bhandharkar, one of the Vice-Presidents of the Maha Bodhi Society. In welcoming Mr. Walisinha the Chairman said that

he was very glad to welcome back their old friend who had done such splendid work in connection with the Buddhist Mission in England. Mr. Devapriya Walisinha, in reply, thanked the gathering for welcoming him and gave an interesting account of the work of the British Maha-Bodhi Society in London. He said that they had about 125 members who took very keen interest in the propagation of Buddhist culture in the West. Some of them were practising Buddhists whose lives had been greatly influenced by Buddha Dhamma. Meeting terminated with a vote of thanks to the Chair.

#### ON TOUR.

Messrs. Walisinha and Alahakon accompanied by Mr. P. P. Siriwardhana started for Sarnath on the 27th August. The former broke journey at Gaya and visited our Dharmasalas at Gaya and Buddha Gaya, while the latter went straight to Sarnath. At Sarnath Mr. Walisinha was shown round the new Vihara under construction and other improvements in our lands. On the 30th, August they were met by Rai Sahib Hari Chand, Hon. Architect and Engineer and Mr. Munnalal Govila, the Contractor, and discussed matters connected with the completion of the Vihara. They were of opinion that the entire work can be finished by the end of October. Sarnath lands and the Free School were greatly improved—thanks to the untiring energy of the Rev. Sirinivasa Thero who is in charge of the place. Mallika Crescent was turned into a beautiful lawn at a cost of Rs. 250/-. After placing Mr. Alahakon in charge of the construction work of the Vihara, Messrs. Walisinha and Siriwardhana returned to Calcutta visiting Nalanda and Rajgiri, on the 3rd September.

#### MEETING OF THE MAHA BODHI SOCIETY.

An emergency meeting of the Governing Body of the Maha Bodhi Society was held at 6 p.m. on the 3rd September when the retiring secretary handed over the charge to Mr. Devapriya Walisinha. A letter from the Director General of Archaeology



in connection with the opening ceremony of the Mulagandha Kuti Vihara was tabled and it was decided to approve the suggestion made by the Director General to postpone the ceremony to 1931 in view of the fact that the park around the Vihara to be laid out by the Archaeological Department would not be completed by next cold weather.

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### NOTES AND NEWS

#### POSTPONEMENT OF THE SARNATH VIHARA OPENING CEREMONY.

We draw the attention of our readers to the letter of the Officiating Director General of Archaeology published elsewhere in this number. In view of the suggestion made in that letter and as the proposed Park round the Vihara will not be completed this year, the Governing Body of the Maha Bodhi Society has been obliged, very reluctantly, to postpone the opening ceremony of the Vihara till 1931. This alteration of the date will, no doubt, cause considerable inconvenience to our friends who have made arrangements to visit Sarnath during the coming winter months. This will also cause great disappointment to our over-sea visitors who have been eagerly looking forward to visiting India at the time of this historic event. To all of them we express our deep regret.

Under the present circumstances, it is impossible to give a definite date for the function except to say that it cannot take place before October 1931. This will allow the Buddhist world one full year to make all necessary arrangements and we hope the winter of 1931 will witness an unprecedented gathering at the sacred spot to take part in the historic event and usher in the new era of Buddhist activity in the land of its birth.

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## P. P. SIRIWARDENE, B.A.

Mr. P. P. Siriwardene, who has filled the office of Secretary and Treasurer of the Maha Bodhi Society for two years, left for Ceylon on the 27th of last month. There was a large gathering at the Outram Ghat to bid him farewell.

During the two years he was connected with the Society he worked wholeheartedly for the success of the various activities of the Society. His sincerity, power of organisation and above all his unflinching enthusiasm won the admiration of everyone who came in contact with him. Mr. Siriwardene came to India for higher studies but when he was suddenly called upon to shoulder the responsibility of carrying on the work of the Society, he accepted the post ungrudgingly at great personal sacrifice. Since then he has devoted the greater part of his time and energy in furthering the cause of Buddhism in this country. The Sarnath Scheme found in him a real enthusiast and the smooth working of that scheme is very largely due to his tact and resourcefulness. Knowing as we do his great love for this particular work, we are sure it was with very great regret that he bid goodbye to Sarnath.

"The Maha Bodhi," in particular, owes him a deep debt of gratitude for the improvements he has effected both in its reading matter and get up. This year's Wesak number for which he was responsible, is the best of the series so far issued.

Mr. Siriwardene's departure is a distinct loss to the movement in India but we can take comfort in the fact that wherever he may be he will always take an active part in the work of the Society. The greatest necessity of the Maha Bodhi movement today is a band of energetic workers to carry on the great work inaugurated by our revered leader, The Anagarika Dharmapala. While we express our warm thanks for the services Mr. Siriwardene has rendered to our Society, we hope that, at no distant future, he will be able to join us in the work we have undertaken in India and which he



loves so well. In the meanwhile we wish him long life and success in the new sphere of his activities.

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#### THE FIRST BUDDHIST GOVERNOR.

We heartily congratulate His Excellency Sir Joseph Maung Gyi on his appointment as the acting Governor of Burma. This is the first time, in the history of Burma, that a Burman has been called upon to act for this high office and the honour could not have been conferred on a worthier person. His Excellency is a keen Buddhist and one of the *oldest subscribers to the "Maha Bodhi."* As such, we were particularly pleased to read that one of his first acts, immediately after his appointment, was to give a *dāna* to the *bhikkhus* at the Government House.

We join our Buddhist brethren of Burma in wishing His Excellency all success in his exalted office and hope His Majesty's Government will be pleased to nominate him to succeed the present Governor.

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#### OBITUARY.

Joint Secretaries, Natal Buddhist Society write:—

It is with the deepest regret that we record the death of Mr. Suriyanaryan (*chinna*) which occurred at his residence at Rose-bank Avenue, Acutt place, Natal, on the 30th July, 1930.

Mr. Suriyanaryan was a staunch supporter of the Buddhist movement in Natal and one of the readers and subscribers of the *Mahabodhi* and *British Buddhist*.

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#### FINANCIAL

##### MULAGANDHAKUTI VIHAR FUND.

Previously acknowledged Rs. 65,222-5-1. Sarat Chandra Chowdhury, Yamethin, Rs. 10. Aung Tun Pru, Kyauktan, Rs. 2. *Collected by Victor M. Hewa, Zanzibar:—*Victor M. Hewa, Rs. 6. K. A. Perieshamy, Re. 1. M. G. Charli Appu,

Re. 1. Total Rs. 8. Dr. N. N. Roy, M.B. (Sept.), Re. 1. S. N. Barua, Delhi, (Sept.) Rs. 20 (Rs. 15 for stupa). S. Barua, Malagon, Rs. 2. A Ganegoda, Ceylon, Rs. 5. *Collected by C. W. Way, Manager, New Mill, Nama*:—Daw Myit and son and daughters (Mr. C. W. Way, Ma Thin May and Miss Ma Kin Aye), Rs. 150. U Kha, Thugyi, Rs. 15. U Po Myit Mawk Jadeomines, Rs. 5. Maung Ba, New Mill, Nama, Rs. 2. Maung Tun Shein, Rs. 2. Mg Kyin Sein, Electrician, Rs. 10. Mg Kyaw, Fireman, Rs. 5. Mg Ba San, Accountant, Rs. 11. Mg Tha Kyun, As. 4. Ko Po Mo, Re. 1. Gridarilal Upadai, Re. 1. Gazadar Upadai, Rs. 2. Maung San Dun, Trader, Kawlin, Re. 1. U khine and family, Nama, Rs. 3. Daw Myint and 5 sons, Rs. 2. Ba Yin, As. 8. Mg Ba Than, Tindall, Rs. 5. Mg Po Sint, Rs. 10. U Ohn, Taung In, Rs. 5. Maung Htin Baw, Rs. 3. S. Indarsingh, Trader, Rs. 2. Ba Yi, Fitter, Rs. 2. On Maung, As. 8. Maung Ba Lu, As. 8. Ma Ban Gyi, As. 8. Ma Nyun, As. 8. Ma Myi, As. 8. Ma Dun, As. 8. Maung Ba, As. 8. Arya Muni Trader, Re. 1. Darilal and Brijlal, Trader, Rs. 2. Total Rs. 244-4; Grand Total Rs. 65,514-9-1.

### MAHA-BODHI JOURNAL.

#### *Statement of Receipts & Expenditure for the month of August, 1930.*

RECEIPTS.		EXPENSES.	
	Rs. A. P.		Rs. A. P.
Subscriptions ...	88 0 8	Printing charges (balance of May-June) and July issue ...	267 2 0
		Paper for July, Aug. and Sept. issues ...	114 8 3
		Stamps for Sept. ...	25 4 0
		Petty expenses ...	1 0 6
		Cover design (balance) ...	10 0 0
		Typing articles for Journal ...	3 8 0
		Brown paper for wrapper ...	29 12 0
	<hr/> Rs. 88 0 8		<hr/> Rs. 451 2 9



## MAHA-BODHI SOCIETY.

*Statement of Receipts & Expenditure for the month of August, 1930.*

RECEIPTS.		EXPENSES.	
	Rs. A. P.		Rs. A. P.
Mr. V. Shibayeff sub- scription to Society ...	10 0 0	Stamps ...	30 5 6
Wesak a/c Donation—		Charity :—	
Hon. Mr. Justice M. N.		Poor women ...	2 0 0
Mukherji ...	20 0 0	Buddhadevasevassam ...	7 8 0
Abdul Ganny Interest for		Manilal ...	1 0 0
June ...	250 0 0	Rev. U. Aloka ...	5 0 0
N. C. Mallik interest for		Electric Bill ...	14 0 0
June and July ...	416 11 0	Wimalananda, school-fees,	
Sarnath lawn a/c recd. from		clothing etc. ...	21 4 6
Ven. Dharmapala 250 0 0		Advertisement in	
Bolpur a/c recd. from		Advance ...	18 0 0
Ven. Dharmapala ...	261 4 10	Miscellaneous ...	33 13 6
		Sarnath Lawn (balance)	73 8 0
		Secretary visit to Sarnath	53 13 3
		" visit to Nalanda	14 2 0
		Salary and allowances :—	
		Calcutta ...	124 0 0
		Sarnath for July and	
		August ...	110 0 0
		Gaya ...	27 0 0
		Remington Typewriter Co.	20 0 0
		Food a/c ...	125 10 3
		Bolpur a/c medicine etc.	18 14 6
		Sugatakanti loan ...	50 0 0
		Social service league	
		annual subscription ...	12 0 0
	Rs. 1207 15 10		Rs. 762 3 6

## DHAKURIA BUDDHA-DEV SEVASRAM.

*Statement of Receipts & Expenditure for the month of July, 1930.*

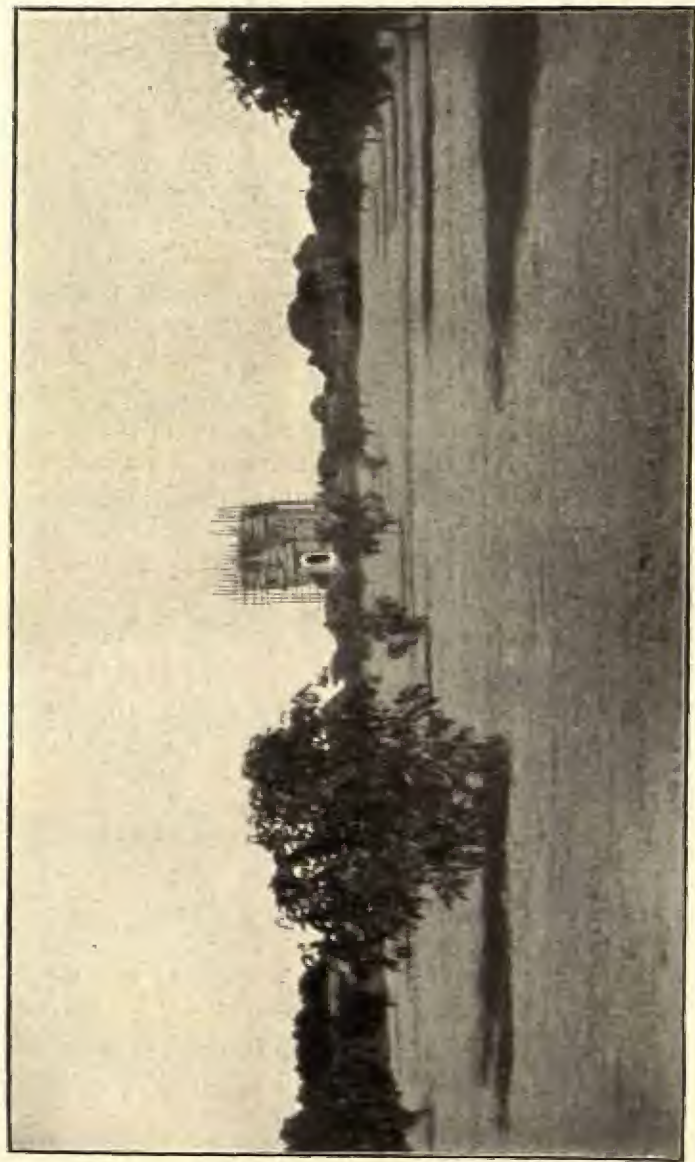
RECEIPTS.		EXPENSES.	
	Rs. A. P.		Rs. A. P.
Grant in aid from Maha Bodhi Society for June, 1930 ...	7 6 0	Cost of Homœo. medicine	3 0 0
Subscription from other sources ...	0 12 0	" Allopathic medicine, Quinine etc. ...	3 9 0
		Repayment of Loan in part ...	1 8 6
	Rs. 8 2 0		Rs. 8 2 0

Patients treated during the month 831.





WATCH THE GREAT VIHARA RISING



MULAGANDHAKUTI VIHARA (UNDER CONSTRUCTION) SEEN ACROSS THE MAHA BODHI SOCIETY GARDENS.

# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरय भिक्षवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्याय  
हिताय सुखाय देवमनुस्मानं । देसेषु भिक्षवे धर्मं पादि कल्लार्थं मज्जे कल्लार्थं  
परिवीसानं कल्लार्थं सार्वथं सुव्यञ्जनं केवलपरिपुचं परिसुद्धं ब्रह्मचरियं पकामेय ।

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXVIII ]

NOVEMBER,

B. E. 2474  
C. E. 1930

[ No. 11

## MULAGANDHAKUTI VIHARA FUND

A GENEROUS DONATION.

*I am happy to announce that our esteemed friend and co-worker Mr. B. L. Broughton, M.A. (Oxon.), has very kindly sent a cheque for Rs. 1000/- towards the above fund. While I offer him my grateful thanks for the ready manner he has responded to my appeal, may I, through the medium of the 'Maha Bodhi', appeal to twenty-nine other friends to follow his example by contributing Rs. 1000/- each so that the much needed amount may be available at once.*

*It is after many centuries that you have got this privilege to take part in a work of this nature at the sacred Mrigadaya and I hope you will not let go this rare opportunity. Yours will be the merit and glory of re-building the sacred place where our Lord set rolling the Wheel of the Good Law.*

DEVAPIRYA WALISINHA,

Secretary & Treasurer,  
Maha Bodhi Society.



## ON BUDDHISM

*An address delivered at Surrey Hall, London, by the Venerable Pandit D. Pannasara, of the British Buddhist Mission.*

The Buddha—the founder of Buddhism—was not a god, nor one inspired by a god. He was a human being who attained perfect wisdom and enlightenment. The word "Buddha" is not a personal name ; it means the Enlightened One or the Truth-finder. His personal name was Siddhartha Gautama. He was heir to the Throne of the Sakyas—an Aryan race of northern India. After His Enlightenment this Prince Siddhartha Gautama was known as "the Buddha."

Though He lived in the height of luxury and comfort He observed the misery and uncertainty of life ; and He wondered why all living beings should be subjected to sorrow, lamentation, misery, despair, old-age, sickness and death. He resolved to find the cause and remedy.

In his twenty-ninth year He became a recluse, and applied Himself to the finding of the solution to the mystery of life ; after six years of study and meditation He attained Perfect Wisdom and Enlightenment.

He saw that the world was suffering not because of the will of a god but because of the existence of desire and craving. Thus He has put it in the clearest and most reasonable way that all miseries are caused by craving. You, people of the West, are accustomed to think that there is a god who wills everything that happens in the world. But if you use your sense of reason and think intelligently you would understand, as you must understand, that the real cause of sorrow and suffering is nothing else but the presence of craving in all living beings. I can hardly accept the idea that the English people are going to remain in the belief of primitive man that the destinies of the world are being decided by a tyrannical and jealous god. Being far advanced in material arts and

sciences you must of necessity be a thinking race. You have every advantage in the way of scientific education. I cannot imagine why you do not pay more attention to this all important problem of life. I cannot understand how you can, in an advanced state of civilisation, continue to believe in the mythical legends of primitive man, for theistic religions based upon revelation do not stand the test of reasoning.

Buddhism is not a religion of blind faith. We are not Buddhists because our ancestors were Buddhists ; we are Buddhists because the teachings of the Buddha agree with our reason. The Buddha has asked us not to believe in anything simply on the ground that it was said by the Buddha, but to believe after being convinced of its reasonableness. Thus says the Buddha :—"Do not believe in what you have heard ; do not believe in traditions, because it has been handed down for generations ; do not believe in anything merely because it is renowned and spoken of by many ; do not believe in conjectures ; do not believe in that to which you have grown attached by habit ; do not believe merely on the authority of your teachers and elders ; but observe and analyse everything ; and when the result agrees with reason, then accept it and live according to it." In accordance with this advice of our Lord, we, Buddhists, exercise our reason in regard to religious questions. Thus we accept that suffering arises out of craving. Therefore, when craving is destroyed suffering ceases. When suffering ceases there comes that state called Nibbāna, that state which is free from lust, hatred and delusion. The person who desires salvation must necessarily achieve Self-enlightenment. The way which leads to this Self-enlightenment is the Noble Eightfold Path, that is, Right Views, Right Aims, Right Speech, Right Actions, Right Way of Earning One's Livelihood, Right Effort, Right Mindfulness and Right Meditation.

The Four Noble Truths discovered by the Buddha are :—Suffering, Cause of Suffering, the End of Suffering and the Way that leads to the End of Suffering.

These are the fundamental principles of the Law of the



Buddha. During the twenty-five centuries of its existence many attempts have been made to destroy Buddhism, but at every stage Buddhism triumphed owing to the presence in its fold of thinking people who were convinced of its truth.

The first three of the Four Noble Truths of Buddhism must be well understood, but the fourth one, that is, the Noble Eightfold Path has to be practised. The rules are there to guide us.

Buddhism is both a religion and a philosophy. The Buddha has advised us to refrain from all evil, that is to say, we must not do any deed which brings sorrow and misery to ourselves or to any other living being. The Master again and again says "life is dear to each and everyone. Slay not, neither cause to slay." Again He has taught His followers to refrain from actions that might bring about harm to the community. He has laid down a rule exhorting His followers to abstain from intoxicating liquors and drugs. The injurious effect of alcohol on its users is an undeniable fact. Thus, Buddhists refrain from taking alcohol, because of the harm it does to us, especially because of its effect upon the mind which must be kept clear if we are to follow the way of the Buddha. A Buddhist would not earn his livelihood in a way that brings about pain and suffering to other living beings. Thus, a Buddhist is expected to avoid committing an act, by deed or word, which causes sorrow and unhappiness to ourselves or others.

Then, taking the positive side of the Buddha's teaching, we find that we are asked to cultivate good. A follower of the Buddha must always be ready to help and support other living beings. He must practise the cardinal virtues of compassion, friendliness, sympathy and equanimity towards all beings. He must earnestly fulfil his duties to his parents. The practice of charity, gratitude to benefactors, nursing the sick are praised by the Master. In short a Buddhist is requested to do good in every possible way. Thus, when anyone refrains from evil and cultivates good we call him a Buddhist Nobleman. The

Buddha in one of his sermons declared:—"A man who does harm to living beings, is not to be called a nobleman. One who does no harm to others and helps them, is to be called noble." Thus, whatever others may say, we Buddhists do not consider those who are engaged in taking the lives of others for their pleasure and enjoyment, as noble in any sense. On the contrary we say that these people stand as a check to the progress of civilisation. According to our belief the salvation of the world can only come through compassion.

The disciples of the Buddha are advised to strive to cleanse their own hearts from the impurities of lust, hatred and delusion, and this to be done through knowledge. A primary essential of this practice is concentration. "From Concentration comes wisdom ; from lack of concentration comes the decay of wisdom" says the Buddha. They must study and investigate the nature of the five aggregates, viz., body, sensation, perception, mentalities and consciousness. They must acquire the will-power that is strong enough to keep off any new passion that may try to enter into the mind ; the will-power to remove the passions that are already in the mind ; the will-power to bring in new virtues and the will-power to advance the virtues that are already in their mind.

The intelligent man who strives in this way will attain wisdom, and when his wisdom has ripened, he will be able to remove the passions entirely from his mind. This is the purification that Buddhists seek ; this is the salvation that Buddhists aim at.

When the mind of a person is free from passions, he is said to be free from passions, he is said to be free from suffering. But this cannot be brought about by any external influence. It has to be achieved by each person for himself.

The Buddha's teachings of the impermanence of all compounded things is now supported by modern science. The theories of theistic religions that there are eternal beings—whether in the person of one god or in those of several gods—can no longer appeal to thinking minds.



An illustrious Tibetan teacher called Milarepa says:—  
"All worldly pursuits have but the one unavoidable end, which is sorrow: acquisitions end in dispersion; buildings in destruction; meetings in separation; births in death. Knowing this, one should, from the very first, renounce acquisition etc."

The Four Noble Truths of Buddhism and the three characteristics of the world were first taught by the Buddha, and they are still peculiar to Buddhism.

The system of social ethics, which the Buddha propounded for the benefit of mankind, if followed largely, will make domestic unhappiness impossible.

All that I would ask you to do is to pay some attention to this noble teachings of the Great Aryan Sage—the Buddha—the Enlightened One; and if you study and understand and then follow the teaching, you will realise that state which we call Nibbāna—the state which is free from suffering, misery and unhappiness.

May all beings be happy.

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## THE ATTITUDE OF BUDDHISM TOWARDS THE DRINK PROBLEM\*

BY A. H. PERKINS.

When the Blessed One gave forth to his Disciples, and to those Laymen who professed to believe in, and to endeavour to live the life he advocated in his all-wise teaching, the minimum code that Laymen were asked to subscribe to, and to carry out in their daily lives, was, as most of you here to-day are aware, a simple code of Five Precepts.

These Precepts are not commandments in the sense of something imposed upon us by some power outside ourselves, but are undertaken voluntarily, for the Buddhist recognizes

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\* A lecture delivered before a meeting of the British Maha Bodhi Society, London.

that it is only by living these simple five-fold rules that social life is rendered possible.

These five Rules of Right Living are as follows:—

“I Promise to abstain from the taking of Life.

I Promise to abstain from taking things which do not belong to me.

I Promise to abstain from all unchaste and immoral acts.

I Promise to abstain from speaking that which is untrue and evil.

I Promise to abstain from intoxicating drinks and drugs.”

This voluntary promise is made in public by the devotee in the ceremony of Pansil, which most of us here to-day have just taken. It is, as you are aware, usually taken in the Pali equivalent of the Five Rules of Life which I have just read out in English.

Now it is of the FIFTH PRECEPT that I wish to speak to-day, which is expressed in the Pali as follows, *viz.*:—

“*Surameraya majja pamādatthānā veramani sikkhāpadam samādiyāmi.*” The free English rendering of this is: *Samādiyāmi*—I solemnly undertake; *Sikkhāpadam*—the disciplinary practice; *Veramani*—Abstinence; *Surā, Meraya, Majja* are the names of some of the intoxicating liquors that were in use in the time of the Buddha; *Pamādo*—carelessness, heedlessness; *Thānam*—Basis or Cause.

Thus the actual meaning in English of this sentence is:—I solemnly undertake to observe the precept which enjoins abstinence from intoxicating liquors, the cause of heedlessness.

Now, as no doubt you have all observed, the Teaching of the Lord Buddha always had a practical and scientific reason behind it. Nothing that he taught or said was ever required to be accepted on faith, by his followers; in fact the practice of Analytical Reasoning was always insisted on by the Blessed One at all times, and it was due to this very factor that his Teaching was so popular with the educated and cultured class in Ancient India in his time, and has become a synonym for sound, common-sense based on a scientific



outlook, with the thoughtful man of to-day. Now the Law of Causation, known to the Buddhist as the Karmic Law, has been proved to be one of the most important Laws of the Universe that has ever been discovered. The Law of action and reaction which operates in the purely physical world, has its counterpart in the Psychic or Moral Worlds, so that the well-known words that as a man sows, so he will reap, is undoubtedly true ; therefore the practice of Heedfulness is enjoined at all times by the Teaching of the All-enlightened One as one of the most important factors in the lives of men. It means, in other words, the great importance of always thinking of the possible result of any act that you may contemplate carrying out.

How will your action affect you? How will it react on your fellow man? For you must remember that the power of thought, from the Buddhist point of view, is one of the greatest potential powers for good or evil in the world. For as the Dhammapada says :—

“Creatures from mind their character derive,  
Mind-marshalled are they, and mind-made ;  
If with a mind corrupt one speak or act,  
Him doth pain follow,  
As the wheel the beast of burden's foot.  
Creatures from mind their character derive,  
Mind-marshalled are they, and mind-made ;  
If with pure mind one speak or act,  
Him doth happiness follow,  
Even as a shadow that declineth not.”

When we realize this fact, it is not surprising that the Buddha, that all-wise Saviour of Mankind should have condemned the practice of drinking intoxicating liquors which befuddle the brain, and destroy the mind as well as the body ; for it is very evident that alcohol is a very potent drug and tends to produce the very opposite of careful thinking and discrimination, and always tends to heedlessness and foolish action, in which not only the man himself suffers, but he brings

misery, poverty, and degradation both to his family and to the community at large.

In the Dhammika Sutta we find the following passage :—

"The householder who holds to the Teaching will not be addicted to strong drink. He will never invite any one to drink ; neither will he approve of drinking on the part of another, knowing that it all ends in madness. For, following upon drunkenness, fools fall into wrong-doing, and induce others to drink. Men ought to shun this haunt of all evil, this madness, this foolishness, wherein the foolish only can take delight."

I think that it is impossible for any thinking man to refute this statement, or to deny that alcohol tends to take away a man's self-control, to cause him to act like a child or a savage when under its diabolical influence. For the drunken man not only loses all control of his limbs, and reels about, or falls helplessly to the ground, but he loses that sense of right and wrong which is so essential for right living. That very necessary power of discrimination which the wise man cultivates at all times becomes at once inhibited when under the control of liquor.

This means that when we are inclined to commit some act, which we know to be wrong, but which for certain reasons we are half inclined to enter into, all power of restraint is gone, and we give way to the first ridiculous impulse that enters our distorted minds. For all will admit that the more we discriminate in our everyday life, the more does the restraining influence upon any course of action become automatic in its operation ; but the power of drink takes away that power of inhibition, that restraining influence which should have become part of our nature, and which should swiftly help us to analyse our every thought or potential action, to see if harm will come to ourselves or to others if that particular desire or passion is carried out into action.

You know that Buddhism always lays special stress on Right Action, Right Thinking, and Right Livelihood, but



alcohol, even in the smallest quantity takes away that discriminating power, and tends to turn a man into a fool ; and a fool is always heedless of the results of his folly. Each primitive desire immediately tends to transform itself into action. Men talk freely under the influence of drink, give away their private and business secrets, and when they are crossed in speech, they will in many cases enter into a foolish discussion, and then without any apparent cause suddenly fly into a passion, and thus from anger, they soon turn to blows, and the drunken fracas may cause a man to commit a crime against his fellows, which in his sober senses he would be horrified at the very mention of.

Thus the Buddha, recognized the evil influence and potentialities of intoxicating liquors, and always endeavoured to lead the people to whom he preached, to leave it severely alone. Instances are given in the Buddhist Scriptures which show how necessary is that restraining influence, for human nature in the time of the Blessed One was very similar to what it is to-day ; men suffered from the same temptations, and the giving way to them produced the same dire results in the world. Wherever this disgusting habit is fostered, men's brains are befuddled, and their physical bodies poisoned. And please remember that alcohol is not at all necessary, and only benefits those vendors who put profit above honour, caring little what dire results accrue from their evil business.

The Blessed One preached one of his discourses for the exclusive benefit of the Layman ; I refer to the Sigalovada Sutta. And in that discourse he lays very special stress on things which should be avoided if a man wishes to assure himself health, wealth, and prosperity in this life, in the intermediate stages between births, and to ensure a rebirth in a state of well-being.

In this Sutta he again counsels his hearers to abstain from intoxicating drinks, for said the Blessed One ; "It gives rise to quarrelling, it tends to loss of wealth, it tends to produce manifold diseases ; it gains for the drinker a bad reputation ;

it causes him to lose all sense of shame and honour ; and it weakens the power of the Mind."

I therefore now propose to analyse the above statement that it produces manifold diseases, and that it weakens the power of the mind. Let us see what is the modern scientific and medical opinion on the question of the usefulness or otherwise of alcohol, both as a beverage and as a drug.

Science shows that alcohol is a drug, which among others has been, and is still, used both as a beverage and as a medicine, very often without the slightest discrimination ; and yet as a drug its effects are most marked, and therefore skilled knowledge is required before it should be given to patients either as a stimulant, or any other purpose.

It is admitted to-day, that it is a life-study to have any accurate conception of the action of drugs on the human body ; and it is almost impossible to give a simple answer to a query as to the action of any particular drug, for their effects vary in different people, as well as in the various tissues of the human body ; therefore it requires great skill to compute and balance the effect of various drugs before a definite decision can be made.

Now alcohol is a drug which is no exception to this rule inasmuch as it has a very widespread influence on the different parts of the human anatomy, and consequently its use even as a medical remedy, requires as much care as any other drug that can be found in the British Pharmacopœia.

The scientific evidence, which may be regarded as standard practice in the medical profession to-day, regarding the action of alcohol, can be divided into two groups :—

- (1) Evidence indicating that alcohol does not aid the human economy in the way it is popularly supposed to do.
- (2) Evidence proving the occurrence of actual damage to the structure and functions of the different organs.

Thus the real effect of alcohol, and its true position with



reference to narcotic drugs is becoming better known ; and what is more, its use in the field of medicine is becoming more and more restricted.

In fact, Hospital Statistics reveal an extraordinary decrease over a period of three or four decades. In 1862 we find that in Hospitals with a total of 2254 bed-cases the expenditure on alcohol was £7712, while the expenditure on milk was only £3026. Now, in 1902, the consumption of alcohol for 2309 bed-cases had fallen to £2925, while the consumption of milk had risen to a cost of £9035.

The above statement is taken from a table composed from the returns of seven Hospitals, and includes both Staff and patients.

From Statistics regarding the consumption of milk and alcohol at the Salisbury Infirmary, the figures show that in 1865 £302 was spent on alcohol and £94 on milk ; while 40 years later, we find the expenditure was only £18 on alcohol and £317 on milk. The two quoted instances will suffice to show the very remarkable decrease in the use of alcoholic beverages of all classes during the last forty years.

The use of alcohol has been almost discontinued in surgical cases ; while in medical cases its use has become very much restricted ; and its use in the treatment of insanity has practically ceased.

After all, this is not surprising when we recognize that alcohol belongs to the narcotic drugs, which also includes Chloroform and ether.

All these drugs have a two-fold action, being :—

- (1) Temporarily exhilarant, for a short time.
- (2) Depressant for a much longer time.

The temporary stage of exhilaration is followed more or less rapidly, according to the amount taken, by sleepiness, or actual insensibility, which lasts much longer than the stage of excitement. Remember that this can also be said of chloroform and ether inhaled in small quantities.

Alcohol therefore is definitely classified at the present day

as a poison. Its action has been found to have a very varied effect on the human body, according to age, muscular exercise, personal idiosyncrasy, craving for repetition, habit.

For instance, the popular idea that alcohol is of benefit in old age is far from true, for its use tends to delay excretion, and by gradual weakening of the circulation, it frequently causes a lowering of vitality, even when given in small doses ; while its disastrous effect on the young has now become well-known.

Sir Thomas Barlow, M.D., K.C.V.O. says in the *British Medical Journal* that, "Wine is not, as is supposed, the milk of the aged. It tends to produce cardiac weakness, muscular and rheumatic pains, as well as deterioration of the fine arteriales and blood-vessels. Alcohol is also responsible for much insanity and mental disorders."

Thus while it acts in the aged as a narcotic by producing sleep, and is therefore often regarded as a useful drug, it tends at the same time to increase senile decay.

Exercise tends to throw off the effect of alcohol by elimination, and therefore its effects on men who lead an active life in the country, is not as disastrous as it is to those who lead a much more sedentary life in a town.

Personal idiosyncrasy shows that the effect of alcohol is much more marked in some people, than in others. In those where there is any hereditary alcoholic taint, or tendency to disease of the nervous system or the brain, the effect is apt to be even more marked. While some persons can take large quantities without any apparent immediate bad effect ; in others even a very small quantity will produce a very harmful result, especially in those of a nervous or neurotic temperament.

Alcohol also, as in the case of other narcotics, produces a curious craving for its repetition, and soon the normal control is gone, and the person becomes a confirmed drunkard, or drug-taker, as the case may be. The effect of the consumption of alcohol is to form an evil habit in the person concerned, and to transmit not only a diseased body to his offspring, but



also a hereditary tendency towards drink, which in after-life is very often extremely difficult to fight and conquer.

This tendency toward repetition is common to nearly all classes of narcotic drugs as well as alcohol, and it behaves in much the same manner as morphia does when taken for the first time by people unaccustomed to stimulants; it irritates the delicate mucous lining of the stomach, causing sickness, but humanity is such a creature of habit, that tolerance to the drug is soon established, and then only a few weeks are required to form a habit, and a craving which is very difficult to shake off. In fact in some cases it becomes a form of mania that entirely obsesses the mind.

This danger to mankind from the use of alcohol in particular, and narcotic drugs in general, is more dangerous to the Oriental than it is to the European, for the latter has for centuries taken alcoholic drinks as beverages, and the system can tolerate in most cases far more of the poison than is the case with races whose religion and customs have placed a restriction on this pernicious habit, which to their shame be it said, the white races have endeavoured to impose on their Asiatic brethren for the sake of their craze for dividends and profit.

We must remember that heredity counts for a lot in the tendency to either form a habit, or to resist that formation; therefore the effect of habit upon ourselves, and the hereditary effect on our children, are matters that no thoughtful person can ignore.

It is therefore most unfortunate for the welfare of the human race, that the force of custom has so dulled observation that the public frequently regard alcohol as a universal and safe domestic remedy for many ills, when in reality it is the reverse, and in the vast majority of cases does untold harm.

I would also like to mention in passing, that one of the worst of social customs in the west in general, and in England in particular, is in my opinion the ridiculous and absurd habit of "treating." That is to say, supposing a party of half a

dozen men go to an outing, presently the time arrives when refreshment is required, then there is an immediate adjournment to a saloon, and drinks, usually of an alcoholic nature, are called for by one of the party, for which he pays, after these are consumed another member proposes that "we have another," and before this is swallowed another aspirant after social honours, also suggests that "another little drink wont do us any harm," and thus is the business carried on till each of the party has paid for a round of drinks ; thus if intoxicating liquors are imbibed, this absurd custom causes a man to consume a great deal more than he wants, or in many cases desires even to satisfy his craving, but owing to his lack of strength of mind, and his fear of offending the tender susceptibilities of his so-called friends, he is led like a lamb to the slaughter, spends considerably more than he can in most cases afford, and ruins both his bodily health, and in many cases forfeits his own self-respect by his giving way to an absurd custom which has been fostered, if not designed by "mine host" to bring grist to his mill, and gold to his coffers. I believe that in Germany it is the usual custom, for each person to call for, and pay for, whatever refreshment he requires, leaving his friends to do the same : a much more sane and reasonable attitude, I venture to suggest.

I do not propose to dwell long on the chemistry of the production of alcohol ; suffice it to say that it is a product of decomposition, and is usually obtained by the breaking up of starchy materials in order to provide the sugar for fermentation. This process of fermentation is a common process in everyday life ; we find milk becoming sour, butter rancid, or fruit decomposed by the changes set up by micro-organisms which produce the ferment and which in turn produces the chemical changes in the structure of the commodity.

Thus the sugar of the grape is turned into alcohol by this action for the production of wine. The ferment splits up the sugar into alcohol and carbon dioxide, bubbles of which are thrown off in the cases of so called sparkling wine. In the



production of spirit, grain, usually barley, is caused to sprout by gentle heat and moisture, thus forming sugar, it is then killed by the application of heat, and formed into a mash by mixing with water, after which yeast-ferment of some description or other is added, the result being the formation of spirit. For beer, the liquid itself is drunk ; but in the case of spirits, the more volatile element is distilled off, and sold after a more or less perfect process of ageing and clarification has taken place. It must be noted that alcohol can be distilled from a great variety of substances, some of which produce a spirit of far greater virulence than others, and that again much of the spirit sold for human consumption, is the product of the synthetic art of the chemist, and is distilled from materials which are even more harmful than those made from pure materials under the old method of pot-distillation.

It must also be remembered that even the so-called non-alcoholic wines always contain a proportion of spirit to ensure their keeping.

From the medical and scientific point of view we have the great physiological fact before us that in 99 cases out of a 100 alcohol does affect the mental working of the brain of the man who partakes of it, and thus directly affects rapidity of thought. This has been verified in numerous experiments. In every case, it has been found that the imagination and powers of reflection have become commonplace, and the victim has been deprived of the power of originality ; and that acts requiring fine and complex sensations are transformed by its action into coarse and elementary ones, thus provoking an outburst of evil passions and base dispositions. In this way it predisposes men to crime and strife ; and in every case upsets the habits of industry, carefulness and perseverance.

The various sensory-receptive centres of the brain and nervous system are responsible for sense-impressions that give rise to our thoughts, emotions and volitions ; and alcohol immediately, even in the most minute quantity, affects these centres ; and therefore the impressions received from the outer

world are largely false, because the normal activity of the various centres of the brain are directly interfered with.

Hence the sight is affected ; men under the influence of drink see double, and lose the power of focussing their eyes on any given object. The hearing is dulled or distorted, and the senses of taste and smell at once disorganized ; the judgment regarding the individual's position in space is at once affected ; especially the faculty of balance and position which are thrown out of gear, cause the victim to reel and stagger in the way made familiar by the drunken man.

Thus we see that on the nervous system, alcohol has the effect of immediately perverting the powers of conception and judgment, that it permanently impairs the memory, while even a small quantity will interfere with the highly specialized function of ideation and reasoning. The motor nerves of the body are also thrown out of gear, as well as the ability to carry out work, either with regard to the quality of that work, or with the rate at which the output is maintained.

For experiment has shown that men under the influence of even a moderate quantity of alcohol, can only accomplish intricate tasks with difficulty ; while in every case less work is done, and the quality has in every case fallen, when undertaken by men who have taken stimulants, than in the case of those who have abstained therefrom.

It is therefore far more essential that men holding executive positions such as military and naval officers, men in charge of intricate and delicate machinery, which is so closely linked up with modern civilisation, should realize that the slightest numbing of the higher mental faculties by alcoholic stimulants, often proves a matter of very grave concern and importance to those whose lives are at stake. In fact it cannot be too often pointed out that the number of accidents due to mental aberration produced by alcohol is appalling, and when taken in conjunction with the fatigue produced by the reaction to the drug by the nervous system, show how easily both mind and body are affected.



Now intemperance does not necessarily mean only obvious and palpable drunkenness, because from the very first moment, alcohol disturbs the healthy exercise of the mental functions, and has impaired the moral sense by unduly exciting the animal passions, thus rendering the person less able to take his part in the struggle for existence, therefore from the very first moment when alcohol is partaken of, that person is guilty of intemperance.

Sir Gorrel Barnes, one time President of the Divorce Court once said that "if drink were eradicated the Divorce Court might close its doors, at any rate for the greater part of the time."

Sir J. Ross in his "Voyage to the Arctic" offers evidence which is important, for he says:—"Now with regard to the effect of alcohol on men exposed to extremes of temperature, I was twenty years older than any of the officers or crew, yet I could stand the cold better than any of them, who made use of tobacco or spirits. The most irresistible proof of the value of abstinence was when we abandoned our ship and were obliged to leave behind us all our wines and spirits. It was remarkable to observe how much stronger and more able to do their work the men were, when they had nothing but water to drink.

Dr. John Roe, another Arctic Explorer says, "The greater the cold the more injurious is the use of alcohol."

The late Dr. Nansen writes in his book "The First Crossing of Greenland," as follows:—"My experience leads me to take a decided stand against the use of stimulants and narcotics of all kinds. It is often supposed that, even although spirits are not intended for daily use, they ought to be taken for medical purposes. I would acknowledge this if any one can show me a single case in which such a remedy is necessary; but till this is done I shall maintain that the best course is to banish alcoholic drinks from the list of necessities for an Arctic Expedition."

Such is the opinion of three celebrated explorers. I will

now give you the experience of physicians and medical men on this subject.

M. le Docteur Legrain, Senior Physician to the Asylum Ville Everard, Paris, stated in a speech at the international Congress on Alcohol at Bremen, the following significant fact :—

"But it is above all, by its action on the general nutrition that alcohol weakens. It creates want of appetite, nausea, irregular and insufficient nutrition, indigestion, and consequently a faulty elaboration of the food. In the long run, and in consequence of a very complex mechanism, it creates a poor nutrition with all its consequences. Fatness, and sometimes leanness, all sorts of non-assimilation, are the signs which are apparent. The general alteration of the body, the sign of its being out of gear are represented, as we know, by shortening of the length of life and by the early appearance of the decrepitude which signifies old age."

The late Sir Andrew Clarke says :—"More than three-fourths of the disorders in what we call fashionable life arise from the use of alcohol.

Sir W. Broadbent says :—A falsehood which dies hard is the idea that stimulants of whatever kind actually give strength and are necessary for the maintenance of health and vigour. Such is not the case, and the well worn comparison that they are the whip and spur, and not the corn and grass, is strictly accurate. Anything accomplished under the influence of stimulants is done at the expense of blood and tissue, and, if frequently repeated, at the expense of the constitution.

Sir Herman Weber, M. D., F. R. C. P. says :—"It has been shown, as well by experiments on animals as by observation on man during life and after death, that alcohol weakens the heart, causes hypertrophy and dilation and fatty degeneration of the muscular tissues, and that it increases the natural tendency to failure of the heart which is usual in old age. Alcohol, by augmenting this tendency, adds to the danger arising from acute diseases, such as influenza and pneumonia,



since persons with weak hearts much more readily succumb to such diseases than persons with strong heart."

Again George Harley, M. D. says:—"Every medical man or woman is painfully conscious of the fact that not only are innumerable diseases aggravated, but many diseases actually engendered, by the daily indulgence in alcohol, even within the limits of temperance. There is no disguising the fact that the habitual daily indulgence in alcoholic drinks tends notably to weaken the constitution of most persons, and predisposes hereditary feeble tissues to undergo prematurely the cellular and fibroid forms of tissue degeneration. Also for every real drunkard, there are fifty others suffering from the effects of alcohol." The above quoted instances will suffice for medical opinion of the effect of alcohol on the body and its tissues. I will give a few statements of observed effects, also by medical men, on the Mind.

Dr. Robert Jones, F. R. C. S. Med. Supdt. Claybury Asylum, stated before the Inter-departmental Committee on physical deterioration that, "In regard to the effects of alcohol upon descendants, anything which devitalises the parent unfavourably, affects the offspring, and clinical experience supports this in the lowered height and impaired general physique of the issue of intemperate parents. It also records the fact that no less than 42% of all periodic inebriates relate a history of either drink, insanity, or epilepsy in their ancestors."

Dr. T. D. Crothers, M. D. Med. Supdt. of Walnut Lodge Hospital, states:—"The latest and most authentic statistics show that over 10% of all mortality is due to the abuse of alcohol, and fully 20% of all diseases is traceable to this cause; also that 50% of insanity, idiocy, and pauperism spring from this source. All authorities agree that from 70 to 90% of all criminality is caused by the abuse of alcohol." From the Report of the Royal Commission on Feeble Mindedness I quote as follows:—"Alcoholism in one or both parents exerts its influence in the production of feeble mindedness and epilepsy, and also by lowering the normal resistive power in the off-

spring, renders them liable to break down under various stresses later on in life and so become insane."

Mr. Joseph Chamberlain said, "If I could destroy to-morrow the desire for strong drink in the people of England, what changes we should see. We should see our jails and work-houses empty. We should see more lives saved in twelve months than are consumed in a century of bitter and savage war."

And so I could go on, offering you from many sources the opinions of experts in the medical profession, in social reform, in fact in every phase of human life, all of them substantiating the principles and teaching laid down by the Blessed One, on this most vital social problem so many centuries ago; but I have said enough on this point to meet most of the objections that can be raised against the argument, that is, that alcohol is a dangerous drug and should not be used for human consumption.

The only thing that can be said by the adherents of the policy of the moderate use of alcohol as a beverage, is the same that can be said for the policy of meat-eating, no scientific argument in either case can justify their use, the only excuse that can be offered is that the palate has become used to the flavour, and has acquired a liking for them. There is no other argument in favour of either policy.

After the views I have expressed to you to-day, no doubt you will expect me to offer some opinion on the very vexed question of Prohibition, and what in my humble opinion should be the attitude of the Buddhist towards this present day problem.

It seems at first to be rather a difficult thing to say simply yea or nay, considering that Buddhism never says "Thou shalt not." From the time of the Blessed One to the present day, it has been the proud boast of the adherents of the Buddhist Faith that coercion has never yet found a place in its policy, which has always been to find the link in the chain of causation. In other words, by knowing the cause we can inevitably



find the result of any action, which is bound to follow. When this inevitable result is pointed out to our fellow man, there our responsibility as individuals ceases. For no one can save us but ourselves. We must rely entirely on our own effort, and our own knowledge of the result of any course of action, always remembering that as we sow, so also do we reap and therefore to attempt to force our opinion on another, or to restrict in any way our freedom as individuals is a liberty that no follower of the Buddha Dhamma should be guilty of.

But I venture to say that as nations, which are individuals in the aggregate, a somewhat different policy must be advocated. For instance, let us take the first four precepts : I think that everyone will admit the right of the State to make laws to prevent the crime of murder, theft, perjury or other crimes against the moral law. These are not merely expressions of opinion which some may hold and others disregard ; without them no social life would be possible. The same can be said of the restriction put upon the indiscriminate use of narcotic drugs like cocaine, opium, hashish, etc. Now if alcohol has indeed the evil effects that I have tried to prove in my paper, surely that also should be included in the list.

I admit that you cannot eradicate desire by Act of Parliament, but by making the drug, whatever it may be, difficult to obtain, you at least compel thousands to do without it, and thereby prevent them becoming slaves to the habit of drug-taking.

I know you will say : "Look at the evil effects shown in America through the enforcement of prohibition" ; but I think that a great deal of these evils is simply due to the fact that it is not enforced, owing to the system of graft and corruption which seems to be rife in the larger cities of the United States. In any case, it is the British policy of commercial greed which makes it possible for the bootlegger to exist, and defy the Customs officers of the American Republic.

If, therefore, we can so educate the people of Europe to the very real evils of the Drink Traffic, and they collectively

agree to put a ban on the manufacture and sale of this insidious poison, then I think we shall soon observe in our national and international life a vast improvement. It has often been said, that what a person has never had, he never wants. That is true to a very large extent ; and if we can keep alcoholic drinks away from the coming generation, one of our greatest social problems will have been solved. The Non-conformist conscience would like to put down Sunday Golf, or Sunday Motoring ; and the Sabbatarian fanatic would endeavour to be a kill-joy and try to enforce his particular craze on the public. "Well, what is the difference?" I hear you saying, "between you as a Buddhist, if you take away the individual right to do as he likes, and the Chapel-goer from his little Bethel?" It is this my friends. If I break the Sabbath by playing golf, or football or tennis, or by any other form of amusement, that is entirely my business. I do not force anyone else to do the same. If our Non-conformist friend wishes to go to Chapel four times every day, and live on the seventh with a long face, it certainly is not my business to prevent him ; but he has no right to enforce the carrying out of mere pious opinions on those who do not believe in them. This is a thing which no Buddhist is ever guilty of.

But while we are social beings, and we have laws made collectively for the public good, it stands to reason that the liberty of any individual to harm the community must be restricted by law, and that law enforced. This is an axiom that cannot be denied, for every Act of Parliament takes away the right of the individual to exploit the community for his own selfish benefit.

Therefore I think it right for the people as a whole, to restrict the sale of any known dangerous drug in their own interest ; in fact, the whole of the five precepts have been found necessary for the continuance of social life and the safety of the community, by modern nations, as well as by those of the past. Therefore I say that in spite of the evils alleged to follow in the train of Prohibition, they are far less than is the



case where the free use of alcohol is allowed. And as I have already pointed out, if the people as a whole desire it, and the officers of the law are endeavouring to carry out its enforcement without favour between all sections of the nation, half those troubles would speedily disappear. In any event, it is a case for international action, rather than a purely national affair.

I will now crave your patience while I read you the "Story of the Jar" from the Jatakamala. This is one of the Jataka tales, that is, tales which profess to describe the previous Births of the Blessed One. Whether they are to be taken literally, or whether they are simply moral folklore tales which point a moral, and have been adopted by the Buddhist Chroniclers with the idea of teaching some particular truth in a popular manner, I must leave my hearers to judge.

#### THE STORY OF THE JAR FROM THE JATAKAMALA.

Drinking intoxicating liquors is an exceeding bad action attended by many evils. Having this in mind the virtuous will keep back their neighbour from that sin, how much more their own selves. This will be taught as follows:—

At one time the Bodhisatva, having by his excessive compassion purified his mind, always intent on bringing about the good and happiness of others, manifested his holy practice of good conduct by his deeds of charity, modesty, self-restraint, and the like, held the dignity of Sakka, the Lord of the Devas. In this existence, though he enjoyed to his heart's content such paramount sensual pleasures as are proper to the Celestials, yet compassionateness ruled his mind so as not to allow him to relax his exertions for the benefit of the world.

As a rule the creatures, drinking of the wine of prosperity, are not watchful, not even with respect to their own interest. He, on the contrary, was not only free from the drunkenness originating from the transcendent enjoyments which attend sovereign rank among the Devas, but his watchfulness for the interest of others was as great as ever.

Being full of affection towards creatures, as if they were his kinsmen, those poor creatures harassed by many calamities, he never forgot to take care of the interest of others, persisting in his strong determination, and being well aware of his own extraordinary nature.

Now, one day the great being was casting his eyes over the world of men. His eye, great as his nature and mildly looking according to his friendliness, while bending down to mankind with compassion, perceived a certain King, whose name was Sarva-mitra (which means, every one's friend) who by the sin of his intercourse with wicked friends was inclined to the habit of drinking strong liquors, himself with his people, townsmen, and landmen. Now, having understood that the King saw no sin in this habit of drinking strong liquors, and knowing that drinking constitutes a great sin, the Great Being, affected with great compassion, entered upon this reflection: it is a great pity, indeed, how great a misery has befallen this people.

Drinking, like a lovely but wrong path—for it is a sweet thing at the outset—leads men away from salvation, and they fail to recognize the evils which it causes. What then, may be the proper way to act here? Why have I found it?

People like to imitate the behaviour of him who is the foremost among them; this is their constant nature. Accordingly, here the King alone is the person to be cured, for it is from him that originate the good as well as the evil of the people.

Having thus made up his mind, the Great Being took on himself the majestic figure of a Brahmin. His colour shone like pure gold; he wore his hair matted and twisted up, which gave him a rather stern appearance; he had his body covered with the bark garment and the deer skin.

A jar of moderate size, filled with Surā, was hanging from his left side. In this shape, standing in the air he showed himself to King Sarva-mitra, while he was sitting with his company in the audience Hall, and their conversation turned



out to be such as attends the drinking of Surā, rum and other intoxicating liquors. On seeing him, the assembly moved by surprise and veneration, rose from their seats, and reverentially folded their hands towards him. After which he began to speak in a loud voice, resembling the deep noise of a cloud big with rain.

"See, tis fill'd up to its neck, flowers laugh around its neck ;  
Well 'tis dressed, a splendid jar ; Who will buy from me  
this Jar."

I have here a Jar adorned with this bracelet-like wide wreath of flowers fluttering in the wind. See how proud it looks, decorated with this tender foliage. Which of you desires to possess it?

Upon which, that King, whose curiosity was excited by astonishment, reverentially fixed his eyes on him and raising his folded hands, spoke these words.

"Like the morning Sun thou appearest to us by thy lustre, like the Moon by thy gracefulness, and by thy figure like some Muni. Deign to tell us then, by what name thou art known in the world. Thy different illustrious qualities make us uncertain about thee.

Sakra said : "Afterwards you will know me, who I am ; but now be intent on purchasing this jar from me—at least if you are not afraid of suffering in the next world, or heavy calamities to be expected still in this."

The King replied : "Verily, such an introduction to a bargain as is made by Thy Reverence, I never saw before.

"The ordinary mode of offering objects for sale among men is to extol their good qualities and conceal their faults. Surely, that manner practised by thee, is becoming such men as thou who abhor falsehood. For the virtuous will never forsake veracity, even when in distress.

"Tell us then, Eminent One, with what this jar is filled. And what is it, that such a mighty being as thou may desire from our side by the barter."

Sakra said: "Hear, mighty Sovereign. It is not filled with water, either the largesse of the clouds, or drawn from a holy stream; nor with fragrant honey gathered out of the filaments of flowers; nor with excellent butter; nor with milk whose hue equals that of the moonbeams awakening the water-lilies in a cloudless night. No, this jar is filled up with a mischievous liquor. Now, learn the virtue of this liquor.

He who drinks it will lose the control of himself, in consequence of mind-perplexing intoxication; as his mindfulness will slacken, he will stumble even on plain ground; he will not make a difference between food allowed and food forbidden, and he will make his meals of whatever he can get. Of such a nature is the fluid within this jar. But it is for sale, that worst of jars.

This liquor has the power of taking away your consciousness, so as to make you lose the control of your thoughts and behave like a brute beast, giving your enemies the trouble of laughing at you. Thanks to it, you may also dance in the midst of an assembly, accompanying yourself with the music of your mouth. Being of such a nature, it is worth purchasing by you, that liquor within the jar, devoid as it is of any good.

Even the bashful lose shame by drinking it, and will have done with the trouble and restraint of dress; unclothed like Nirgranthas they will walk boldly on the highway crowded with people. Of such a nature is the liquor contained in this jar and now offered for sale.

Drinking it may cause men even to lie senselessly asleep on the King's roads, having their figures soiled with food ejected by their vomitings, and licked from their faces by bold dogs. Such is the beverage, lovely to purchase, which has been poured into this jar.

Even a woman enjoying it may be brought by the power of intoxication into such a state, that she would be able to fasten her parents to a tree, and to disregard her husband,



may he be as wealthy as Kuvera. Of this kind is the merchandise contained within this jar.

That liquor, by drinking which the Vrishnayas and the Andhakas were put out of their senses to this degree, that without minding their relationship they crushed down each other with their clubs, that very maddening effect is enclosed within this jar.

Addicted to which whole families of the highest rank and dignity, the abodes of splendour, perished, that liquor which has caused likewise the ruin of wealthy families, here in this jar is exposed for sale.

Here in this jar is that which makes the tongue and feet unrestrained, and puts off every check in weeping and laughing; that by which eyes look heavy and dull as of one possessed of a demon; that which impairing a man's mind, of necessity reduces him to an object of contempt.

In this jar is ready for sale that which, disturbing the senses of even aged people and making them timid to continue the road which leads to their good, induces them to talk much without purpose and rashly.

It is the fault of this beverage, that the old gods, having become careless, were bereaved of their splendour by the King of the Devas, and seeking for relief were drowned in the Ocean. With that drink this jar is filled. Well, take it.

Like an incarnation of curse she lies within this jar, she by whose power falsehood is spoken with confidence, as if it were truth, and forbidden actions are committed with joy, as if they were prescribed. It is she who causes men to hold for good what is bad, and for bad what is good.

Well, purchase then this madness-producing philtre, this abode of calamities, this embodied disaster, this mother of sins, this sole and unparalleled road of sin, this dreadful darkness of the mind.

Purchase from me, O King, that beverage which is able to take away a man's senses entirely, so that without caring

for his happiness or his future state, he may strike his own innocent father or mother, or a holy ascetic.

Such is this liquor, known among men by the name of Surā, O Lord of men, who by your splendour equals the Celestials. Let him endeavour to buy it, who is no partisan of virtues.

People, addicted to this liquor, grow accustomed to ill-behaviour, and will consequently fall into the precipices of dreadful hells, or come to the state of beasts, or to the attenuated condition of pretas. Who, then forsooth, should make up his mind even to look at this liquor?

And, be the result of drinking intoxicating liquors ever so trifling, still that vice destroys the good conduct and the good understanding of those who pass through human existence. Moreover it leads afterwards to residence in the tremendous hell of Avici, burning with flaming fire, or in the world of spectres, or in the bodies of vile beasts.

In short, drinking this destroys every virtue. It deadens good conduct, forcibly kills good reputation, banishes shame, and defiles the mind. How should you allow yourself to drink intoxicating liquors henceforward, O King?"

By these persuasive words of Sakka, and his strong arguments, the king became aware of the sinfulness of drinking intoxicating liquors. He cast off the desire of taking them, and addressing his interlocutor, said:

"As an affectionate father would design to speak to his son, or a teacher to his pupil in reward for his discipline and attachment, or a Muni who knows the difference between the good and evil modes of life, such an import is conveyed in the well-spoken words thou hast spoken to me out of benevolence. For this reason I will endeavour to honour thee, as is due, by deed. In return for thy well-said sentences, Thy Reverence will at least deign to accept from me this honour.

"I will give thee five excellent villages, a hundred female slaves, five hundred cows, and these ten chariots with the best horses harnessed to them. As a speaker of wholesome words



thou art a Guru to me. Or, wert thou to desire anything else to be done from my side, Thy Reverence would favour me once more by ordering so."

"I do not want villages, or other boons, know me to be the Lord of the Celestials, O King. But the speaker of wholesome words is to be honoured by accepting his words and acting up to them. For this is the way that leads to glory and bliss, and after death to many forms of happiness. Therefore throw off the habit of taking intoxicating liquors. Holding fast to righteousness, thou shalt partake of my heaven."

After thus speaking, Sakka disappeared on the spot ; and the King, with his townsmen and landsmen, desisted from the vice of drinking strong liquors.

In this manner, then the virtuous, considering the use of intoxicating liquor an exceeding bad action, attended by many evils, will keep back their neighbours from this sin, how much more their own selves. (And when discoursing about the Tathagata, this is also to be propounded: "In this manner the Lord was careful of the good of the world already in his previous existences.")

Therefore my Brothers, I would ask you to give the keeping of the Precepts your very serious consideration, especially the 5th bearing in mind the verse from the Mahamangala Sutta: "To cease from evil ; to keep it far away from one ; to shun intoxicating liquors ; to give good heed to the Teaching ; this is the greatest blessing."

I have endeavoured in this paper to bring before your notice the arguments, both ancient and modern, with regard to the evils which accrue from the consumption of alcoholic liquors, and would ask you to note that the advice and teaching given forth by the Blessed One with regard to this subject of intoxicants has the same sound scientific basis that characterizes the whole of the Buddha Dhamma.

The numerous instances quoted show how modern scientific thought supports the enlightened teaching of our great Master, that Teaching which throughout all ages and all worlds

can never be equalled for the truth of its arguments, and the sanity and tolerance with which those arguments were presented to humanity for its consideration and benefit. Let us then renew our efforts not only to keep in their entirety the precepts ourselves, but to show the world in general that mankind must co-operate in carrying them out, for they are based on a foundation of cosmic truth.

Let us remember that our very civilisation of which mankind is so proud, is not built on a very sound foundation, in fact that foundation is being rapidly eroded away by wrong action, based on wrong knowledge, and that the very continuation of the social life of mankind depends on the immediate recognition and application of those great cosmic truths, laid down and taught in the irreproachable Dhamma that was given to gods and men, twenty-five long centuries ago by the greatest of the world's teachers, the BUDDHA SUPREME.

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### THE PATISAMBHIDAMAGGA

BY DR. BIMALA CHURN LAW, Ph.D., M.A., B.L.

The Patisambhidāmagga which is one of the important books of the Khuddaka Nikāya, consists of three vaggas or chapters, *e.g.*, Mahāvaggo, Yūganandhavaggo, and Paññāvaggo. Each of the vaggas, again, contains ten topics (*kathā*), *e.g.*, Nānakathā, Yūganandhakathā, Mahāpaññākathā, etc.

It may be noted here that the first volume of the Patisambhidāmagga deals only with the three out of the ten topics of the Mahāvagga. This volume begins with the *mātikā* which gives the contents, not of the whole work (*i.e.*, Patisambhidāmagga, Vol. I), but of the Nānakathā only, the opening chapter of the Vinaya Mahāvaggo.

In the second volume of the Patisambhidāmagga there is no *mātikā* (a table of contents) at all.



I. Mahāvagga—It deals with *nāna* or knowledge of the impermanence and sorrowfulness of the confections, of the four Aryan truths, of the chain of causation (dependent origination), of the four stages or *bhumiyo-kāmāvacaro* (realm of lust)—*rupāvacaro* (world of form)—*arupāvacaro* (incorporeal world)—*apariyāpanno* (all that are not determined by this cycle), of the miracle of the double appearances consisting in the appearance of phenomena of opposite character in pairs, as, e.g., streaming forth of fire and water, of omniscience of the Buddha; with *ditthi* or false views, e.g., holding the world to be eternal or non-eternal and finite or infinite, believer in fortuitous origin and in complete annihilation at death, etc.; with five *indriyas*—*saddhā* (faith), *virīya* (energy), *sati* (recollection), *samādhi* (concentration), *paññā* (reason); with the three *vimokkhas*—*suññato* (devoid of soul, ego), *animitto* (the signless), *appanīhito* (the desireless); with *kamma* (action or deed) and *kammavipāka* (the results of action), *kusala kamma* and *akusala kamma* (good and bad actions) and their results; with *vipallāsa* or perversion of *saññā* (perception)—of *citta* (thought)—of *ditthi* (views)—perceiving wrongly *anicca*, *dukkha*, *anattāni* and *asukha* as *nicca*, *sukha*, *atta* and *subha* respectively; with *magga* or the stage of righteousness, with reference to the various conditions of arahantship divided into four stages—*Sotāpatti* (the stage of entering the stream of salvation), *Sakadāgāmi* (that of returning once), *Anāgāmi* (that of the never-returner) and *Arahatta* (that of saintship).

II. *Yuganandhavaggo*—It deals with *sacca* or the four Aryan truths—*dukkha*, *dukkhasamudaya*, *dukkhanirodha* and *dukkhanirodhagāmini patipadā* (suffering, its origin, its cessation, and the path leading to its cessation); with *bojjhanga* or constituents of supreme knowledge—*sati* (mindfulness), *dhamma-vicaya* (investigation of the law), *virīya* (energy), *pīti* (rapture), *passaddhi* (repose), *samādhi* (concentration), *upekkhā* (equanimity); with *lokuttarā dhāmmā*:—the four *satipatthānas*—application of mindfulness-referring to the body (*kāya*), the

sensations (*vedanā*), the mind (*citta*), and phenomena (*dhammā*), the four right exertions (exertion to put away the evil dhamma which has not arisen from arising, exertion to put away the evil dhamma which has arisen, exertion to help the growth of the good dhamma which has not arisen, exertion to keep up the good dhamma which has arisen), the four bases of *iddhi* (they are as follows:—making determination in respect of concentration on purpose, on will, on thoughts, and on investigation), the four *indriyas* or controlling faculties—*saddhā* (faith), *virīya* (energy), *sati* (recollection), *saṃādhi* (concentration), *paññā* (reason); the five powers, *saddhā*, *virīya*, *sati*, *saṃādhi* and *paññā*—they represent the intensification of the corresponding five *indriyas*; the seven constituents of supreme knowledge, the noble eightfold path (*sammāditthi*—right views, *sammāsaṃkappo*—right resolve, *sammāvācā*—right speech, *sammākammanto*—right action, *sammāājīva*—right living, *sammāvāyāmo*—right exertion, *sammāsaṭi*—right recollection, *sammā saṃādhi*—right concentration), four fruits of the life of the recluse—the fruition of the four stages of the path (*sotāpatti*, *sakadāgāmi*, *anāgāmi* and *arahatta*), *nibbāna* (final deliberation); with the sixty-eight kinds of *balas* or powers (*saddhā*, *virīya*, *sati*, *saṃādhi*, *paññā*, *hiri* (scrupulousness), *ottappa* (modesty), the powers of the Tathāgata, etc.)

III. *Paññāvagga*—It deals with *cariyā* or conduct. There are eight *cariyās*—*iriyāpatha* (four postures—walking, standing, sitting, lying down), *āyatana* (spheres of sense—*cakkhu* (*rūpa*), *sota* (*sadda*), *ghāna* (*gandha*), *jivhā* (*rasa*), *kāya* (*phoṭṭhabba*), *mano* (*dhammā*), *sati* (application of mindfulness referring to body, sensation, mind, phenomena), *saṃādhi* (four stages of *jhānas*—*pathama*, *dutiya*, *tatiya*, *catuttha*), *Nāna* (the four Aryan truths), *Magga* (the four Aryan paths), *Patticariya* (the four fruits of the life of the recluse), *lokattha* (for the promotion of the good of the world); with the application of mindfulness (referring to the body, the sensation, the mind, the phenomena); with the *pātihāriya* or miracle usually in stock phrase *iddhi* (miracle), *ādesanā* (spiritual command), *anusāsani*



(inspiring instructions), as the three marvellous modes of Buddha's taming other peoples.

Mr. Arnold C. Taylor who edited the *Patisambhidāmagga*, Vols. I & II, for the Pāli Text Society, London, observes in his preface to the *Patisambhidāmagga*, Vol. II (p. vi) that "the traditional opening, 'Evam me sutam,' occurs fairly frequently, and explains the formal inclusion of the *Patisambhidāmagga* in the *Suttapitaka*. In essence the book is wholly *Abhidhammistic* if one may use the word, and must be placed among the very latest of the canonical books. Not only is the treatment of the various subjects essentially scholastic in character, but whole passages are taken verbatim from the *Vinaya*, and from the *Digha*, *Anguttara*, and *Samyutta* collections of the *Sutta Pitaka*, while a general acquaintance with the early Buddhist legends is assumed. In the *Iddhikathā* in this volume, for instance, the names of saints who possessed various kinds of *iddhi* are given without comment, as if their stories were well known." The *Patisambhidāmagga* belongs to the literature of the *Abhidhamma* type and it describes how analytical knowledge can be acquired by an *arahat* (saint). There are Sinhalese and Burmese manuscripts of this text and a Siamese edition of the same is available, which very closely resembles the Burmese tradition. Mabel Hunt's Index (J. R. A. S. 1908) to the *Patisambhidāmagga* is noteworthy.

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He always said he would retire  
 When he had made a million clear,  
 And so he toiled into the dusk  
 From day to day, from year to year.  
 At last he put his ledgers up  
 And laid his stock reports aside;  
 But when he started out to live  
 He found he had already died.

—'NEW YORK SUN.'

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## THE BLESSED ONE'S CONVICTION

BY ASSAJI.

The Blessed One commenced His mission with a conviction that He had a message that was so true that even the very gods, to say nothing of priests and ascetics, could not overthrow.

Applied Psychology teaches that a man can never be a successful salesman unless he has absolute conviction that his goods are the best in the market. This conviction gives him faith in what he has to offer, and, having that faith, he can return again and again to his customers without fear of reproach and the loss of future business.

Likewise the Blessed One had that sublime conviction that what He had realised and had established in the Deer Park was such a "sure thing," such a certainty, that His faith could not be moved and which He called "The supreme Kingdom of Truth."

This Kingdom was not gained by the Blessed One through the "expansion of an Imperialistic Policy," but by the expansion of His mind and consisted of Four Points which are: The Noble Truth of Suffering, the Noble Truth of the Origin of Suffering, the Noble Truth of the Extinction of Suffering, and the Noble Truth of the Path that leads to the Extinction of Suffering.

To arrive at the assurance of this Kingdom which none could overthrow was the *raison d'être* of the Blessed One who gave up all most people call dear and embraced the life of an ascetic. For six years He sat at the feet of different teachers learning their philosophy and practising the austerities prescribed as the means of obtaining wisdom and the solution of His Problem.

During those years He excelled all His fellow-ascetics and



His fame went abroad as the holiest of them all. Terrible were the practices He undertook, the Books tell us, but in spite of all, in spite of His terrible sufferings through mortification of the body He did not arrive at the desired knowledge.

Never did a man work for mankind as He worked! Many have died for mankind leaving no solution but rather adding to the problems of Life. The world never had such a man of Determination as the Blessed One. Not for a moment did He falter or entertain a doubt as to His method. Ah, that perseverance! Yet there came a day when His worn-out body gave way, it could endure no more and, reasoning on His failure to find the cause and cessation of sorrow He came to the conclusion that the years He had spent in mortification of His body led not to the knowledge desired, but away from it.

Here the Blessed One used common sense. He took food and became strengthened in body and mind. He saw that if He neglected the body's well-fare He would never have the physical and mental strength to arrive at the knowledge He sought for. Great for Him and for us all was that decision. It was the turning point which led to His realisation of the Supreme Kingdom of Truth.

After that decision, He sought for a suitable place in which to continue His search and found it under a tree. Sitting in meditation He once more made an effort to discover sorrow's cause and ending.

"As long, Disciples," He said to His old companions, after He had attained enlightenment, "as the absolute true knowledge and insight as regards these Four Noble Truths was not quite clear to me, so long was I not sure whether I had won to that supreme Enlightenment unsurpassed in all the world."

It is very clear from this statement that the Blessed One, at that time was far from satisfied. True, He had attained to all the Realms; He had overcome the demand of the

senses ; but even with those attainments there was something lacking, a void in His Life—He felt that He had not attained to the Final Assurance.

The assurance the Blessed One desired rested in the realisation of what He later called "The Four Noble Truths". He inquired into the cause of our social problem—unhappiness ; its removal and the way leading to happiness. He sought to bring about in His own life the Final Ending and place Himself above and beyond the touch of suffering.

Determining not to move from the place He had chosen until He had won to the Great Release, He entered upon the last phase of His effort. Then, shortly after this determination, in the stillness of His mind there arose the consciousness, the knowledge of Life's mystery ; the why and wherefore of it all and He saw how, through countless lives He had sought in vain to find the framer of His body and mind which were subject to misery and continued rebirth. But now He had discovered the builder and vowed that never again will he allow the builder to build. He had broken the rafters, the roof, nothing was left to rebuild with. The builder of mind and body had vanished. And with this victory the Blessed One attained Buddhahood. He had become the conqueror.

Continuing His meditation in the bliss of His newly acquired emancipation, the Blessed One pondered over the causes of the Elements and saw quite plainly how in the entire aggregation called "Man" misery arises and how that misery arises. Pursuing His meditation and reversing His thought there arose within Him the consciousness of the cessation of misery—how causes have an ending.

His problem was solved. He had attained to that which some six years previously He had made His Great Task, and we can appreciate—even at this far distance of time—His tone of victory and conviction when He said to His disciples : "But as soon as the absolutely true knowledge and insight as regards these Four Noble Truths had become perfectly clear



in me, there arose in me the assurance, that I had won to that supreme Enlightenment unsurpassed."

The reflections made by the Blessed One on His solution are as true for us to-day as they were for Him in that distant past. True, indeed, is it difficult to perceive the root, the cause of misery ; and it is true that it is equally difficult for us to understand it by the very fact that we of the West are taught to exalt and to expand the very root itself and are in consequence blind to the very misery it brings in our lives ! Yet, when perceived and understood, this Truth, not only tranquilizes but makes our lives sublime.

The Blessed One said that this Truth cannot be gained by mere reasoning but is visible only to the wise.

Throughout His entire mission covering a period of forty-five years this "blessed assurance" was the basis of His Teaching. "One thing only do I teach ; suffering and the end of suffering."

To fully appreciate this Teaching in our modern days, it is essential that we have a fair knowledge of biology, physics, chemistry and psychology. Without some knowledge of the sciences we cannot do full justice to the Teaching. Perhaps, to many this apparently simple message of the Blessed One sounds very childish. But is it ? Can we truly say that the bringing to end of all formations, the forsaking of every substratum of rebirth, the fading away of craving, of detachment are childish ? No, they involve too many scientific and philosophical problems to commence with, to say nothing of the nature of Nibbāna.

Philosophy has never settled this social problem. It has never attacked, in fact, it has never seen in any clear way the cause of unhappiness. Modern psychology has pointed out that the cause of our unhappiness lies in a myth but has never understood its own conclusions.

To this Message every follower of the Blessed One must be true. In his own conviction of this Message must his life be lived. To see suffering in all formations and above all to

see the cause of this suffering must necessarily be the first step of the true disciple. This of course gives us the true perspective of the Dhamma—the spectacles of Anatta.

After all these centuries of religions and schemes of salvation, the modern intelligent thinking man is faced with a choice: He must either accept materialism or the Buddha-Dhamma. There is no other choice as science and reason have exposed the absurdities of other claims. This may sound dogmatic, but it is the conviction of the writer.

"Yet there are beings whose eyes are only a little covered with dust: they will understand the truth."

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### PAN-PACIFIC BUDDHIST CONFERENCE AT HONOLULU

With an agenda prepared which calls for discussion on various phases of religious education, current thoughts on major problems, establishment of permanent functions for the Y. M. B. A., organization and standardization of Y. M. B. A. work, and general opinions on existing social problems, the first Pan-Pacific Young Men's Buddhist Association conference opened here yesterday.

As prepared by one of the standing committees this agenda contains sub-divisions covering a wide scope not only in problems pertaining strictly to Buddhism, but in general social and economic questions of world importance as well. Discussions will take the form of round-table meetings over a period of four days, with general meetings in addition to the more restricted discussions.

#### EDUCATION IN ORIENT.

Under the heading of "religious education," discussion will cover the problems confronting the promotion of Buddhist education, popularization of higher education for girls in the Orient, development of sacred music and the



arts as a means of religious education. Methods of teaching Buddhism to young people will receive attention at the round-table talks.

It has been suggested that Esperanto be adopted as the official language for international Y. M. B. A. work, and as one outgrowth of the present conference it is possible that an international Buddhist college may be established. Class problems as applied to Buddhism will also be considered by the delegates assembled here from Japan, Korea, India, the Mainland United States and Hawaii.

#### AS GUIDE TO YOUTH.

The Buddhist point of view on various major current problems will be sought, with a view to better guide young people in their relation to present-day questions. Delegates will seek to find some means of arriving at unbiased opinions on current questions of major importance.

Among the permanent functions of the Y. M. B. A. will be suggested the advisability of issuing some official organ for international Y. M. B. A. work, definition of methods for guidance of students and other young people who profess no religious affiliations, establishment of Sunday schools, encouragement of Boy Scouts and similar movements among Buddhists, training of Y. M. B. A. leaders, fostering physical culture and its co-ordinated programmes for Y. M. B. A. work.

#### FOR HARMONY.

Encouragement will be given to support on the part of individual Y. M. B. A.'s and the movement collectively of international movements promoting inter-racial harmony. Some of these organizations which are now functioning are the Mahabodi Society of India, the Japan-American Cultural Centre of New York, Franco-Japanese Buddhist Institute of France, and the German-Japanese Buddhist Society in Tokyo.

Commercialization of religious statues and pictures will be discouraged by this convention of Y. M. B. A. delegates.

Possibility and advisability of a world religious federation being formed will also be discussed, together with the question of appointing a visiting committee to go to India and China.

Observance of Wesak day, Enlightenment day, Pan-Pacific day by all Y. M. B. A. units in the Pacific area may be adopted, and the question of the Buddhist calendar will also be discussed. Promotion of world peace is expected to be an important subject at the round-table talks.

#### HERE IS CRUCIBLE.

Yesterday's meeting was opened by a short Buddhist service in English, conducted by the Venerable Ernest H. Hunt, English priest at the local Hongwanji Mission. In a short address after the service he pointed out that Hawaii is the melting pot of nations, and that Buddhism is the crucible in which two great civilizations meeting here may be fused.

Governor Lawrence M. Judd, the first honour speaker, emphasized the promotion of unity and brotherhood among the races of Hawaii, declaring that these Islands lead the world in peace and harmonious relations between different races. He then criticised various elements of the Japanese press which he claimed are inimical to harmony among races here. Particularly did the governor declare that he resented criticism of existing institutions by aliens.

"Frequent references to extravagant expenditures have been made in the Japanese press," he said. "As governor of this territory I appreciate constructive criticism but antagonistic criticism will not be tolerated. It will get us nowhere and will lead to unfriendly relationships."

Governor Judd also pointed out that alien Japanese are here on the sufferance of the United States, and that they should not take advantage of their status as guests to criticise established institutions.

Hope that delegates to the conference would return home



with the feeling that Hawaii is a friendly relative was also expressed by the governor.

#### MAYOR SPEAKS.

Three things that might be said to be symbolical of or to directly make for peace here in Hawaii were emphasized by Mayor John H. Wilson in his address. There were "Honolulu," which when translated means "fair haven,"; the Pacific ocean, signifying peace; and Buddhism, with its belief in the oneness of all life and its efforts toward peace.

The suggestion of having a non-religious conference on ethics was made by Alexander Hume Ford, who believed that the morals of Confucius, the philosophy of Buddha and the emotionalism of Christianity might be combined into one system of ethics.

#### IMAMURA PRESIDENT.

Consul General S. Akamatsu of Japan talked in Japanese, as did Bishop Y. Imamura, head of the local Hongwanji Mission. Bishop Imamura was chosen as president of the conference by a unanimous vote. Other officers elected were four vice-presidents S. Shibata, professor of Keio and Risho Universities; T. Tachibana, Professor of Waseda University, K. Omura, Professor of Taiho University, and T. Asano, Principal of Keisei Higher School, Japan.

Wilfred C. Tsukiyama, president of the Y. M. B. A. was appointed acting chairman and gave his address in Japanese and English.

At 9 o'clock this morning the conference will hear reports from various delegates, and in the afternoon the first round-table discussion will be held. At 5 o'clock this afternoon there will be a tea party at Bishop Y. Imamura's garden, sponsored by the Y. W. B. A.—*Honolulu Advertiser*, July 22, 1930.

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## CORRESPONDENCE

### BUDDHIST MISSIONARY ACTIVITIES IN MADRAS

Revd. N. Somananda Bhikkhu writes :—

At the suggestion of the Ven. Anagarika Dharmapala, I have taken up Buddhist missionary work in Madras since May, 1929.

I have visited and delivered lectures at the following places :—Foster Hall, Perumber, Sulayrayapuram, Periyamat, Pudupet, Mohammedan Garden, and Kodampabam.

As a result of these lectures 83 persons have embraced Buddhism. I hope to send periodic reports of my activities. My address is 13, Manicka Chetty St., Vepery, Madras.

### FROM ENGLAND.

In the course of a letter to the Ven. Anagarika Dharmapala, Mr. Francis J. Payne, the well-known English Buddhist worker, writes :—

Vajiranana's desire to go back to America shows zeal. If he can find sufficient funds, we wish him every blessing. We all like him here for his manly and kindly bearing ; it is a joy to see the light of enthusiasm in his eyes. He first led the recitation here in England and set the method ; it was very impressive.

We love all three, and therefore if Nandasara comes to London again, he will command our willing affection ; his learning is great, his disposition is amiable ; he is a credit to the Dhamma.

Paññasara as the youngest we have a very kind feeling for ; he is eloquent as a preacher and has taught us much ; we like him not to leave us, and if he came we should feel honoured and glad. Your three bhikkhus have made history. They have lived exemplary lives. They have done nothing to discredit our great religion. I have no fear for Buddhism



in Ceylon when it can send us three teachers, who can for two years maintain the reverence, honour and esteem of the English people as they have done. When they first came over, it was glorious to see these three in those ancient robes, the very picture of their Master—emblems of the unchanging everlasting Dhamma they proclaim and live.

Mr. Walisinha was irreproachable ; he has done nobly. If he is to go to Calcutta we will agree, for in Mr. Kanti his successor we have yet another true and faithful servant. If Nandasara comes, Mr. Kanti can retain the layman's clothes and work for him. One bhikkhu will suffice, but do persuade Ceylon to agree to that, for there is a world of difference between the religion preached by an English amateur and that by a real Buddhist teacher from the home of Buddhism. If you would have Buddhism spread, you must send us *missionaries from your own people.*

The Buddhist world greatly needs a book of Pali scriptures freed from repetitions covering every point of the teaching, with the finest pieces on each point and occupying say 120,000 words or four hundred pages of three hundred words each. Until you make known the Scriptures to the people, you will never be able to compete with the Christians, who carry their complete Bible in their pockets.

I have gone through the whole of the Pali Canon and know which are the best pieces, but of course if ever such a volume takes shape, they would have to be carefully selected, pieced together, arranged and minutely compared with the original word by word. This would take over a year if one page or 300 words a day were produced. All this depends upon my health and strength and means ; we can therefore try and see how, say, 40 pages would turn out.

It is imperative that an English book be printed in England where the writer is, as many a slip would pass uncorrected—this volume should be perfect if possible. It would take forty days to go to and fro, and the risk of error would be great.

Such a work should, *when being printed*, be within easy reach of the writer in case of emergency.

I have told you what I think should be done for London ; I have kept down our needs to the lowest point. As regards New York and Calcutta you must judge ; but remember that, if you have too many irons in the fire, all three will fail ; you must use very careful judgment and look ahead.

My father is now in his ninety-second year and is well ; I see him each week. He has always been a rationalist, and he brought me up to seek the Truth only ; he loves the Buddha, and thinks that He is the greatest teacher the world has ever seen. Be cheerful ; your work will never die. We all send love and tender greetings to you *all*.

FRANCIS PAYNE.

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## GLEANINGS

### CHRISTIANITY AND SLAVERY

In the North no less than in the South, Christian ministers upheld slavery as an institution and wrote exhaustive treatises in its defence.

Bishops and clergy as well as laymen owned slaves because it was sanctioned by Holy Writ (and also very profitable besides).

When it was finally pointed out to the masters that slavery could be given a firmer hold in the country if the slaves themselves acquiesced to it through obedience to the church, then only were slaves given religious instructions.

#### HOW SLAVES WERE BEGUILED.

The slaves were taught that God instituted slavery, that He cursed Ham, and made him and his descendants black so that the white man might enslave them without compunction. Slavery was a God-given favour and slaves were to be glad



that their ancestors were torn from their native soil; thus might they endure the rod meekly, inasmuch as they were receiving the priceless gift of Christ, through whom they would finally reach a Heavenly home somewhere high in the skies. What if, for such great boons, a hard life and oft-times cruel death was their lot mean-time.

This spurious form of Christianity was implanted in the bruised and bleeding scars of the poor slave. He grasped this false hope as a drowning man grasps at a straw. From then on he set his eyes upon the mirage of a vague and distant future where sorrow would be no more, nor the frightful lash of the overseer pursue him there.

#### CHRISTIANISING THE NEGROES.

Thus the Negro was Christianised with a conscious effort to insure docility and obedience to the exploiters of his labour, who never intended that he should be other than chattel. This method of Christianising the Negro in America has been referred to as the sum of all villainies.

In 1804 the General Conference of the Methodist Church instructed its preachers to exhort slaves to render due respect and obedience to their masters. In other words, the Methodist Church was lending a hand in checking the spirit of revolt that might rise in the breast of a slave against that inimical Christian teaching, which enslaved him the more.

*(From an article by Mr. Grace Lamb in a New York Journal as quoted in the Bombay Chronicle, Sunday edition, of September 14, 1930.)*

#### EXPOSITION COLONIALE INTERNATIONALE ET MARITIME DE PARIS 1931

Director and Administrator, Hindustan Section of Exposition Coloniale Internationale, et Maritime de Paris, 1913, writes :—

A very important Colonial and International exhibition will be held in Paris in 1931, from April to October, under the auspices of the French Government.

Various Foreign governments are officially representing the goods of their country as a large number of the world buyers are expected to visit the exhibition.

A committee of representative Indian Merchants has been formed, and the French government have kindly agreed to grant to this Indian Committee the same concessions and rights for an exclusive Hindustan section as to other Foreign Governments.

The Hindustan section will comprise the whole of India, including Indian states, Ceylon and Burma. This section will be made very attractive to all visitors and buyers by an oriental Restaurant, Theatre, and similar amusements not usually provided for in Europe.

The Hindustan section will also arrange to provide exhibits which can attract and guide foreign visitors to travel to India, as such tourists are known to add greatly to the prosperity of Prominent European and American countries.

No Agriculturist, Industrialist or Merchant of India, Ceylon and Burma, should miss this opportunity of exhibiting the whole range of their products and articles of commerce, and to make themselves otherwise known to the world.

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### MRS. MARY E. FOSTER'S 86th BIRTHDAY CELEBRATIONS

One of the happiest functions which bring together once in every year the members and friends of the Maha Bodhi Society is the birthday anniversary of Mrs. Mary E. Foster, the revered patroness of the Society. On the 21st of September last she attained her 86th year and the event was celebrated with eclat at the different centres of the Society. That she has won the love and admiration of Buddhists and friends of the Buddhist movement in this country was amply proved by the large number of persons who took part in the celebrations. Her's has been an exemplary life



and no one who appreciates unselfish generosity can fail to pay her a tribute,

#### CALCUTTA.

In Calcutta the birthday was enthusiastically celebrated by the inmates of the Maha Bodhi headquarters. Flowers and incense were offered at the Shrine in the morning wishing her long life and prosperity. At 11 A.M. a number of bhikkhus were fed at the Vihara and in the evening a largely attended meeting was held under the chairmanship of Dr. D. R. Bhandarkar, one of the Vice-Presidents of the Society, in the absence of the President. There was a large and distinguished gathering present including Rev. Sasanasiri, Mr. J. C. Mukherji, Chief Executive Officer, Calcutta Corporation, Mr. and Mrs. Leo of China, Mrs. Harding, Drs. B. M. Barua, B. L. Choudhury, Messrs. S. C. Mookerjee, Bar-at-Law, Ba Tha, C. C. Bose, and K. W. Bonnerjee, Bar-at-Law. A profusely garlanded life size photograph of Mrs. Foster was placed on the dais and as speaker after speaker eulogised her manifold virtues the eyes of the audience were turned towards it in admiration.

After Rev. Sasanasiri Thera had given the five precepts, Mr. S. C. Mookerjee in welcoming the distinguished audience said that once in every year they met there to express their sense of gratitude and admiration to Mrs. Foster whose large-hearted generosity had enabled the Society to build that very premises under the roof of which they had gathered. He went on to narrate the interesting events connected with the Venerable Anagarika Dharmapala's historic meeting with her on board a steamer and the beneficial results of that meeting. In conclusion he hoped that she may be spared for many more years to come as her life was an inspiration to all. He also wished the audience to send their good wishes to the Ven. Anagarika Dharmapala who is ill in Ceylon.

Prof. Panchanan Mitra who had recently returned from Hawaii desired to join the members of the Society in paying his humble tribute to the venerable lady whom he had the good fortune to meet in Hawaii during his sojourn there.

Continuing he said that her name was a household word in Hawaii and her fame had even spread over a considerable part of America. She is loved and respected all over the islands for her generosity. This, he said, was due to the fact that every good cause had her fullest sympathy while her love for Buddhism was unbounded.

Mr. C. C. Bose also spoke about her manifold qualities of head and heart.

Dr. B. M. Barua followed with a long and eloquent speech in which he showed the important part women have played in the history of Buddhism. Buddhism, he said, owed a great deal to women who nursed it with motherly care and went on to say that they will continue to play an important part in the future history of the religion. In Mrs. Foster he said they had one more worthy representative of that line of eminent women whose names will live as long as Buddhism shall last.

Dr. D. R. Bhandarkar, the chairman, before bringing the proceedings to a close moved a resolution expressing the meeting's gratitude to Mrs. Foster for her continued help and wishing her many happy returns of the day. In his concluding remarks he said that he was pleased to see so many people taking part in the function. Buddhism had the unique merit of uniting all nations irrespective of caste, colour and race. The fact that he saw before him representative of countries like India, Burma, Ceylon, China, Nepal and England was an indisputable proof of this statement. Buddhism was undoubtedly a universal religion which had brought consolation to many nations. He joined the previous speakers in wishing Mrs. Foster long life, health and happiness. After light refreshments were served to the guests present the meeting dispersed.

#### SARNATH.

At Sarnath the celebration took the form of a sumptuous feast to the poor Brahmins of the locality numbering about



150. All the boys of the Maha Bodhi Free School were supplied with Punjabis on behalf of Mrs. Foster. Revd. Sirinivasa Thera is to be congratulated on the success of the function at the sacred spot.

#### SANTINIKETAN.

Sinhala Arama in Santiniketan was the scene of an enthusiastic function in honour of the noble lady. At the invitation of Revd. Dhammaloka Thera all the teachers of the School including Mr. Ramananda Chatterjee, the well-known Editor of the "Modern Review" and some students assembled in the quiet residence of the Thera and the Samaneras. They were treated to light refreshments and at the conclusion the Ven. Thera addressed the gathering and asked them all to join him in sending good wishes to the generous lady.

#### AT GAYA AND BUDDHAGAYA.

At Gaya and Buddhagaya Revd. Punyathami celebrated the event as usual by feeding the poor and distributing rice to the beggars. After the poor children were fed the Thera delivered a speech on the significance of the day and what good has resulted from the missionary enterprises of the Ven Anagarika Dharmapala.

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### A FADING MIRAGE

BY SATURNIS.

The Editor of the Hibbert Journal, a high-class periodical, wrote some years ago a scathing indictment of Christendom for its exclusiveness and arrogance. He called attention to the fact, that since the Moslem Invasion was finally checked, Christianity has lived to herself a hermit religion, because she claimed to be the absolute religion. For nearly eight centuries, as we are told by the Rev. Dr. K. Walter Mason, there has been no development of Christian thought through the action

and re-action of non-Christian ideas ; there has been no challenge from the outside world ; there has been no external standard by which the Church could measure its faith or its works. The Christian Church was the judge of others, but she herself was judged by none.

The moral supremacy of Christendom is now challenged, says the Rev. Dr. Mason. The real cause of this, according to him, is the moral arrogance of Christendom. Buddhism counts a following of five hundred millions. This exceeds the total Christian population of the world. Buddhist civilization is very much older than that of Europe. Buddhism possesses an ethical foundation, which is admitted by many fair-minded Christians the equal, at least, of Christian ethics. But the spiritual self-sufficiency, with which Christians went to Buddhist countries, led them not only to contemptuously reject any gifts in return but to look down upon the Buddhists as inferior men. The Rev. Dr. Mason writes : "With less humility and with more easy self-assurance than the claim was ever made by the Jews, the Christians have regarded themselves as the chosen people of the Lord. Christian missionaries have gone out, it is true, with the noble purpose to give all they possess, even the life itself, to the non-Christian peoples. But their self-complacency made them blind to the rich gifts which non-Christian peoples could have given them." The Russo-Japanese war put Christians out of conceit with their notions of superiority. Says the Rev. Dr. Mason : "It was not so much from the amazing power of a people living on a little island, to withstand a mighty nation occupying half of two continents : the shock was not in the fact that the Japanese were the better soldiers, but in the fact, that these Buddhists were better men than the Christian Russians. The Buddhists were better soldiers, because more temperate and more honest than their Christian antagonists. The same writer says that the great missionary organizations are deeply disturbed at the present moment by a revolt of their converts. The native Christian churches in India, China and Japan have informed



the missionary authorities of Europe and America, that in the future, Asia will draw a very sharp distinction between Western culture and Christianity as they understand it. Viscount Grey, in an opening address at a conference of Christian missionaries, regarded it as a strange proceeding for Europe and America to set themselves up as teachers of religion to Asia. Christians may be satisfied that their own religion is super-excellent, but he asks: "does that justify us in going to Asia and telling them that Jesus is the only Saviour-God ever sent into the world; telling them that their own Lord Buddha, whom Christians do not know, except in the most superficial way, was only an impostor or at best, but the founder of a heathen religion, which must be overthrown by our religion? But just that has been and still is, in implication, the message of missionary Christianity. The prospects of a Christian Kingdom of Heaven on earth are indeed dim!—"Dobo."

"That which is most needed is a loving heart."— The Buddha.

## NOTES AND NEWS

### FAREWELL TO MR. P. P. SIRIWARDENE.

At the conclusion of the birthday celebration of Mrs. Foster at the Maha Bodhi Headquarters, Calcutta, Dr. D. R. Bhandarkar presented Mr. Siriwardene, on behalf of the Society, with a Khaddar Shawl as a token of the Maha Bodhi Society's appreciation of his services. Mr. S. C. Mookerjee and Dr. B. L. Choudhury spoke highly of the good work done by Mr. Siriwardene and wished him all success in Ceylon. Mr. Siriwardene in a neat little speech thanked the members for the honour they had done him and wished the activities of the Society continued success.

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## LATE BABU CHOTALAL.

We regret to announce the sudden death at Sarnath, of Babu Chotalal, the custodian of the Sarnath Museum who was in charge of the same for a very long period. As the custodian of the famous museum he was well-known to the visitors and his sudden death removes a familiar figure from the sacred place. His simplicity of manner, unfailing courtesy and eagerness to help the visitors were traits which made him eminently fitted for the post he occupied and his untimely death is a great loss to the visitors.

Babu Chotalal had always been a friend of the Maha Bodhi Society and his constant co-operation with the resident Thera at the sacred place made his task easier and his stay more pleasant, while the Secretary of the Society received every courtesy from him during his numerous visits to the sacred site. We express our sympathy with the bereaved family.

## FINANCIAL

## MULAGANDHAKUTI VIHARA FUND.

Previously acknowledged Rs. 65,514-9-1. S. C. G. Khasnabis, Dinajpur, in memory of his late lamented sister Re. 1. Saratchandra Choudhury, Yamethin, Burma, Rs. 10. Sir Tej Bahadur Sapru, Kt., Allahabad, Rs. 250. Collected by Poddie Singho, Queensland, Australia:—Poddie Singho, £1. W. Shiele, 10s. W. Smith, 5s. J. P. Cooby, 5s. Les Wicker, 2s. J. Cramford, 2s. M. M. Illhatton £1. Total £3.4.=Rs. 43/3. D. L. Barua, Rangoon, Rs. 5/- Rev. Kissaro Subodiah, Lankarama, Perak, Rs. 10/- Collected by Buddhist Ladies League, Tangalle:—Buddhist Ladies League, Rs. 5/-; P. H. D. Karunaratna, Re. 1/-; Arthur Samarawira, Re. 1/-; Nihal Wickramasuriya, Re. 1/-; Don Davith Jayawarna -/4/-; K. Don Janis, -/4/-; H. D. Ranhamy, Re. 1/-; J. S. L. Charles, -/4/-; C. W. Nilawira,



Re. 1/12/- ; Mrs. G. A. Wickramasuriya, Re. 1/- ; F. S. Jayawickrama, Rs. 10/- ; H. P. Don Andris, -/8/- ; L. B. Jayawira, -/4/- ; S. C. Wijesuriya, -/4/- ; M. A. Babaihamy, -/4/- ; V. Babunhamy, -/8/- ; K. D. Ratnayaka, -/4/- ; A. H. Don Dionis, -/8/- ; S. V. Heen Appuhamy, -/4/- ; M. K. Allis Appu, -/4/- ; W. L. A. Davith, -/1/6 ; A. M. Danoris, -/4/- ; D. W. Charles, -/4/- ; H. Galappatty, -/4/- ; J. M. Babanhamy, -/4/- ; Rev. Ratanapala Thero, -/4/- ; Edwin Wickramanayaka, -/4/- ; K. B. Nadoris Mudalali, -/4/- ; A. A. Don Mathes Appuhamy, -/4/- ; J. A. Don Nikulas, -/4/- ; D. D. M. Abeywickrama, -/4/- ; R. Suwaris Appuhamy, -/4/- ; J. De S. Gajawira, -/4/- ; K. D. Aberanhamy, -/4/- ; K. A. Don Dionis, -/4/- ; D. N. Seneviratna, -/4/- ; T. G. Barnis, Re. 1/- ; R. P. Hinni Appu, -/4/- ; R. P. Appusinno, -/4/- . Total 30/13/6 less mo. com. = Rs. 30/- ; S. N. Barua, Simla (Oct.) Rs. 5/- ; Pandit Jayadratha Choudhury, Re. 1/- ; Babu Jogendra Lal Barua, Pahartali, Chittagong, Rs. 10/- ; Rupashi Bala Barua, Pahartali, Chittagong, Rs. 10/- . Grand Total, Rs. 65,889-12-1.

### MAHA BODHI JOURNAL.

#### *Statement of Receipts and Expenditure for the Month of September, 1930.*

RECEIPTS			EXPENSES		
		Rs. A. P.			Rs. A. P.
Subscriptions	...	97 12 6	Stamps (Oct. issue)	...	20 9 6
			Paper	..	45 6 3
			Printing bill (Aug.)	...	123 10 0
			Blocks	...	13 14 9
			Petty Expenses	...	0 8 0
		<hr/> 97 12 6			<hr/> 204 0 6

*Statement of Receipts and Expenditure for the Month of  
September, 1930.*

[illegible]



### A GOLDEN OPPORTUNITY FOR OUR SUBSCRIBERS

"The Maha Bodhi" will enter the 39th year of its career in January 1931, and in order to commemorate the event we have decided to enroll life subscribers *who will pay Rs. 100 in return for which they will receive the journal for life.* "The Maha Bodhi" is the only Buddhist monthly which has an unbroken record of 38 years of service and as such it can claim the confidence of the reading public. Our past is a guarantee for our future and as there is not the least possibility of the magazine ceasing to exist, this will be a good investment for our readers besides helping us materially to improve the journal all round. On going through the list of subscribers we were agreeably surprised to find the large number of subscribers who have been subscribing to it almost from its very inception. We are sure there are many others who intend to subscribe continually. It is to them specially we make this offer with the hope they will avail themselves of this opportunity.

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THE MANAGER,

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## NOTICE TO SUBSCRIBERS

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The management will be thankful to all those who will kindly send in their subscription for 1931 by the *31st of December 1930*. This will save us the labour and stamp charges in sending the January issue by V.P.P.

To those who will not send their subscriptions by the date mentioned, the January issue will be sent per V.P.P. as usual.

THE MANAGER,  
*Maha Bodhi.*



MAHA BODHI



MULAGANDHAKUTI VIHARA.

Showing progress of the work upto 15th November 1930.

# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरष भिक्षुवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय चलाय  
हिताय सुखाय देवमनुस्मानं । देवेषु भिक्षुवे वन्द्यं चादि कल्लार्थं मज्जे कल्लार्थं  
परियोसानं कल्लार्थं मार्थं सत्यञ्जनं केवलपरिपुषं परिमुहं ब्रह्मचरियं पक्कमसिधं ।

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. of holiness, perfect and pure."*—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXVIII ]

DECEMBER,

B. E. 2474  
C. E. 1930

[ No. 12

## MULAGANDHAKUTI VIHARA BUILDING FUND

The Isipatanarāma in Benares is holy ground to all Buddhists. Our Lord Buddha preached His first sermon to the Five Bhikkhus at this spot 2518 years ago. A thousand years ago this holy site was devastated by the Moslem invaders. For full thousand years this hallowed spot was foregotten by Buddhists. Thirty years ago we had the good fortune to acquire 13 bighas of land. In 1927 arrangements were made to build a Vihara on the spot, which is now nearing completion except the main tower. The cost of the building will come to Rs. 109,000. The estimated cost of the Chaitya is Rs. 20,000. We have been able to pay Rs. 83,000 but are unable to pay the balance of Rs. 26,000. Benares is also sacred to 280 millions of Hindus. Sinhalese Buddhists have been the custodians of the Dhamma for the last 2200 years. For a thousand years the opportunity did not arise to show our gratitude to the great Arahat who came from India 2237 years ago.

The Dhamma is again spreading in India and our Mulagandhakuti Vihāra will be a place of attraction in the future. We most earnestly solicit your help. We hope you will generously contribute to complete the main Chaitya. It will bring glory to you now and hereafter and the happiness of Nirvāna.

ANAGARIKA DHARMAPALA.

*Founder and Director General of the  
Mahā-Bodhi Society.*



## SAVING KNOWLEDGE

BY PAUL DAHLKE.

*Translated from the German by the Bhikkhu Silacara.*

Men are divided, according to their stand-point towards life, on one hand into those who look upon this our life here as a given, positive value in itself ; and on the other into those who look upon it, not as a positive, but as a provisional value, and therefore as something from which one must and can be delivered. In other words : they are divided into those who feel themselves at home in life, and those who feel themselves alien to it and long to be out of it.

Bearing in mind this fundamental division, let us try to arrive at some clear idea as to the nature of religion. Religion must be something which embraces both the above-mentioned possibilities. That a person who takes no concern with ideas of deliverance is excluded in advance from all religion and religious tendencies, is contradicted by the facts of history. The whole of China must then be placed outside of religion ; for the Chinese mind, in its original modes of thought, takes no concern with ideas of deliverance. To it, the world and life are something in which it is wrapped up positively and for ever. The world is a well-ordered system in which the inner relations correspond to the outer. It is a cosmos, a real human world, a world for men, a world which bears within itself a meaning (the *Tao*), a world that has meaning because it is itself meaning.

The idea of God as something which stands outside this human world, something through which alone it acquires sense and significance, is here a decisive factor ; but yet one has not the right on this account to deny religion to the Chinese. All that may be deduced from this fact is, that

religion is by no means identical with belief in a god ; and men will do well to keep a strong firm hold of this.

Religion in its purest sense is the question as to the meaning of life. It thus stands quite apart from a theory of the universe, which latter is only concerned with the facts of life and an orderly arrangement of these facts. And if to the question as to the meaning of life, the Chinese mind gives the answer : "Life is itself, is meaning in itself," while the faith-religions give the answer : "Life receives meaning only from something metaphysical, something lying beyond, in fact, from God," both, despite their inward difference, yet coincide in this, that they both give an answer to the question as to the meaning of life, and hence, are both of them, religions.

Thus do these two views of life stand opposed to each other, that of the Chinese mind and that of the religions of faith. And the former is obviously a unique phenomenon in the mental life of mankind, endowed with all the allurements of the unique, before which all others, especially we Europeans, stand perplexed, asking the question : "But how is it possible to get along without God?" Well, this is possible, because one can be religious even though one has no faith in any god. Faith in a god is not necessarily religion. It is only one of the forms under which the religious question, the religious problem, that is, the question as to the meaning of life, is answered.

With this we stand immediately confronted with the second question : "Which reply now is the better,—that of the Chinese mind, or that of the others?" For better or worse, there is only one standard of measurement, and that is, content of actuality. And in this regard, both answers are inadequate because both are prejudiced.

To answer the question as to the meaning of life, which means, to furnish an actual religion,—this one can only do when one knows *what* life is. The question as to the *what* of life takes precedence of all religion, and decides not only



as to the justification or non-justification of the idea of deliverance, but also as to the form in which this idea of deliverance is experienced.

So long as one is not clear as to the *what* of life, assertion stands against assertion, the rejoicer in life stands opposed to the sufferer in life, the optimist against the pessimist, Nietzsche against Schopenhauer. To one, eternity is "deepest, deepest bliss," as Nietzsche sings in his hymn; to the other it is the deepest torment. The one feels himself called and chosen to eternal life as to a feast; the other feels himself condemned to it as to a martyrdom; and both squander their arguments in vain. For, so long as one does not know *what* life is, and in consequence judges according to the facts, the one has just as much right in what he says as the other; and can also prove his right with equal impressiveness.

And so: *What* is life? To this question the Buddha answers: Life is a process of grasping which runs its course in the five Grasping Groups. In the forty-fourth Discourse of the Majjhima Nikaya, to the question, "What has the Exalted One taught that personality is?" the following reply is given: "The Exalted One has taught personality is the five Grasping-Groups, namely, the Grasping-Group Form, the Grasping-Group Sensation, the Grasping-Group Perception, the Grasping-Group Concepts, the Grasping-Group Consciousness." Thus, we have here a grasping which is so fashioned that that which we commonly call mental conception belongs to it: we have grasping as nutriment, and thinking, consciousness, as a form of eating.

Correspondingly it is said in the Canon, for example, in the Samyutta Nikaya: "Four kinds of nutriment there are; first, material nutriment, gross or fine; second, sense-contact; third, mental perception; fourth, consciousness."

With this insight, Buddhism becomes the "Middle Teaching," the "Majjhima Patipadā," which stands between and above the two extremes of all mental life, *faith* and *science*. Faith believes in life as something in its essence

metaphysical, purely spiritual. Science seeks to make life out to be something essentially physical, purely corporeal. But both here fall into contradiction with themselves, that is to say, with the fact that there are concepts present. For if life by its essential nature is something purely spiritual, that is, a self-existent spiritual something, how then could we ever arrive at concepts of it? A purely spiritual thing could only be absolutely itself; and could never be present as such, that is to say, as a conceptual relation.

On the other hand: If life is a purely corporeal thing, how could the concepts ever issue forth from it? And yet the concepts are there, once for all, and in the facts "Faith and Science" themselves experience the impossibility of their own existence; that is to say, they stand in contradiction to the fact of their own existence, inasmuch as Faith believes something to which concept can never reach; while science seeks to prove something which can never reach to the concepts. Faith oversteps actuality; it transcendentalises. Science "under-steps" actuality; it "immanentises." And both, despite their apparent opposition, agree with each other in this, that neither stands in unison with actuality,—an agreement that points to a deeper, common root.

Between and above both, stands Buddhism as the Majjhima Patipadā, inasmuch as it teaches that life is neither a purely corporeal, physical thing, but a *conceptual* thing, a *mental conceiving* taken in that actual sense in which it conceives in itself *grasping* and *conceiving*, mental as well as physical grasping, grasping taken in the strictest, most actual sense, inasmuch as this insight that it is so, the knowledge of myself as a conceptual process, is not something standing outside this process, self-existent, cognising, but is itself a conceptual process. In other words: In the knowledge of the fact that I am a purely conceptual process there is carried out no act of cognition as regards myself from the standpoint of a self-existent I-self (*atta*), but there is carried out in it a further rolling on, a further growth of conceiving, no confronta-



tion with myself, but an ever-repeated new remembrance within myself. I write this down here, and give it expression in these brief sentences, not because I think that my readers will now understand it at once without further ado. I myself have spent long years in patient and persistent thought in order to arrive at this insight ; and I set it before my readers only in order to incite them, rouse them, to equally patient reflection.

Therefore : In my essential nature I am neither a metaphysical something (a spiritual in itself) as Faith tries to make out ; nor yet a physical something (a corporeal in itself) as Science would have us believe. In my essential nature I am, of course, spiritual, but not something spiritual *in myself*, i.e., something metaphysical. Rather am I a spiritual *process*, a *something conceptual*, i.e., something which, just because it is a process, requires the corporeal in order to be present. As such, in my essential nature, I am something *a-metaphysical*, or, as the Buddha puts it, *an-atta*, which is the Pali word absolutely corresponding to our word *a-metaphysical*.

What is mutual relationship in which the corporeal and the spiritual here stand to each other,—this again the Buddha states in the formula of the mutual relationship of Mind-and-form and consciousness : a formula which here I can only mention in passing.

Therefore : I am a grasping-process, a conceiving-process, a conceptual process ; and the knowledge that this is so, is equally a form of conceiving. But whence springs this conceptual process ? What is the line of descent of the I ?

In the act-of-Faith I am (as *atta*, soul) a self-existent entity, an eternal thing, absolutely beginningless, absolutely endless, condemned to eternal existence. In the attempted act-of-experience of Science I am a phenomenon of life which descends from other phenomena of life, my parents. These again descend from their parents, and so on and so on, in an endless series which leaves the question as to a first beginning entirely

unanswered, which again and again keeps pushing it back before it.

Here also the Buddha-word presents itself as the Majjhima Patipadā, between and above both Faith and Science. As a conceiving process, as a nutrition-process, I am a self-supporting process, thus, no mere reaction of other life-processes, no mere offshoot of parents. Force is here ; but this force is not force-in-itself, absolute force, absolutely beginningless, absolutely endless, but it is a *process*, just the conceiving-process, and with that, something which, in order to be present, must always and only spring out of its own antecedent conditions. And the starting-point out of which it arises is ignorance as to itself. Thus, in place of the absolute beginninglessness of Faith, in place of the relative beginninglessness of Science, we get the *reflexive*, that is, the beginninglessness with reference to itself, of the Buddha's teaching.

The role which Ignorance plays as the ever-repeated new starting-point of the conceiving-process called "I," is given in the twelve-membered series of simultaneously dependent arisings (Paticca-samuppāda). In it the *I* experiences itself as a *process* in the strictest sense of the words, that is to say, as an originability, and therefore also, a transiency ; in short, as a beginninglessness so fashioned, that it involves the possibility of ceasing. I, that is, life as a thing that experiences itself, is a *possibility of ceasing*.

Therewith we are given the key-word to which all life hearkens, and to which all life belongs : possibility of ceasing. *What am I? What is life? A possibility of ceasing!* Therewith we have also arrived at our theme, and at the same time, at the answer to this theme. Saving knowledge is the knowledge of the possibility of being saved. Here salvation no longer has the meaning of a divine act of grace, nor yet the meaning of an annihilation in the mechanico-materialistic sense of Science. Salvation here is the actualisation of a possible task, and therefore of a task that has become necessary. With the recognised possibility of ceasing there is also given the actual-



isation of this possibility of ceasing,—ceasing as the final goal, giving-up as the final task.

Samsāra, this mutable world of ever-repeated new births, of ever-repeated new withering-aways, is precisely so fashioned that Nibbana, deliverance, salvation, does not lie in some Beyond, to be reached only by some transcendental leap out of itself ; but it bears Nibbana within itself as its final fulfilment, a fulfilment which is carried out in a self-experiencing process of releasing of which one is continuously conscious, which sets in with Right Insight as its first member, and ends with Right Concentration as its eighth. Where Samsāra, this present world, is recognised as the ever-repeated new conceiving which is life itself and creates life, there Nibbana is no longer something which stands in contradistinction to this conceiving as object, be it in the form of a scientific conceivability, be it in the form of a religious inconceivability ; but there Nibbana is the ceasing of this conceiving. And salvation is neither salvation out of this transient life into an eternal life, nor yet is it salvation in the form of a final annihilation ; but it is the ceasing of this conceiving which is life itself.

This ceasing can be experienced. Salvation is a process which can be experienced ; Nibbana can be realised. This process does not come to lie within this existence, nor yet outside of it. It is not immanent ; it is not transcendent ; but it is the dying away of a sound, the ceasing, the extinguishing of this existence itself ; the last experience ; the experience of non-experiencing. Consciousness is present ; but it no longer springs up anew in life, life-creating conceiving ; thus resembling capital which produces no more interest but uses up itself ; thus resembling the flame which takes up no more oil and burns on towards extinguishing. It is only "*old Kamma (puranam Kammam)*," the outcome of past thinking, the result of past action ; no longer a living flame, but the re-action from former burning, resembling a stored up supply of heat which comes to an end because further support is lacking.

Cool rest the senses on things, no longer mingling with

them, any more than the drop of water on the lotus-leaf ; ever sounding out again only this one experience, the experience of non-experiencing, that experience whose end can be perceived, even as can be perceived the end of the burning of a flame which receives no more oil. "In being freed lies the knowledge of being freed." "With consciousness no longer finding foothold, finally extinguished," is the standing expression for the Arahāt, for final dissolution in final saving knowledge.

In the Udāna the Buddha says : "As the world-ocean is permeated by but one taste, the taste of salt, so the doctrine is permeated by but one taste, the taste of deliverance." In this longing after deliverance rings out the deepest chord of all existence ; in this longing opens out the highest. The Chinese mind with its composed, unaffected assurance about life, its freedom from doubt and fanaticism, from religious violence and intolerance, is certainly a surprising and arresting phenomenon. The life of the Indo-Germanic peoples with their glow of ideas about salvation, with the fury of the passions that were, and still are, let loose, is, to be sure, a terrible and disgusting phenomenon ; and yet in this fury there glows unconscious truth, actuality, and final fulfilment. And this final fulfilment is experienced in the saving knowledge, in the right insight which the Buddha gives when it is worked out into right resolve ; and when this again is worked up into right speech ; right action, right livelihood, right effort, right remembering, right concentration. Here, saving knowledge from being a bare hope, becomes actuality, because proceeding out of a clear insight into the *what* of life, into the essence of actuality.

Buddhism cannot be proved ; and does not need to be believed. Therefore is the teaching called : "Knowledge and Conduct." This entails a resolve, just as a resolve is entailed in the taking of some bitter medicine. Resolve requires confidence in the Buddha ; and this confidence again requires the staggering suspicion that life may not be all that it seems to be, but that it is something questionable, something that is through



and through vulnerable. It is true, and the Buddha himself experienced it and gave expression to it, that those who understand are difficult to find. But well for him who hears, and catches a glimpse of what is here set forth.

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### PERCEPTION IN DIGNAGA'S SCHOOL OF PHILOSOPHY

By PROF. SATKARI MOOKERJEE, M.A.

Dharmakīrti in his *Nyāyabindu*, a representative work on Buddhist Logic and Epistemology, has divided all true knowledge into two broad classes, viz. (1) perception and (2) inference. All human activities depend for their success in the last analysis on true and authentic knowledge and Dharmottara, the author of an authoritative commentary on the *Nyāyabindu*, defines this true knowledge in his commentary as knowledge which is capable of verification, or in his own words, which does not disagree with the objective reality represented in it. Correspondence of knowledge with reality is regarded as the test and warrant of its validity and this correspondence is attested when knowledge leads to the actual attainment of the object by creating a volitional urge for the object presented. So the purpose of knowledge is served when it reveals an objective reality in its true character; and the actual attainment of the object, which takes place by reason of a chain of psychical facts beginning with desire and volitional urge and ending in actual physical endeavour, is only a by-product. This intermediate link between knowledge and attainment has only a psychological importance and though they have an important bearing on the problem of truth, the logical value of these intermediate psychical states is only mediate and derivative. Dharmottara explicitly asserts that the function of an accredited instrument of knowledge (*pramāṇa*) is completed when the object is apprehended. The volitional urge and the attainment follow as necessary

bye-products and for these no separate cognition is necessary. It follows therefore that an instrument of knowledge fulfils itself by making known an object which is not cognised before. A cognition, which reveals an object which has been known before, is redundant and so is not an independent *pramāṇa*.

Dignāga omitted to put *pratyakṣa* under the rubric of "Valid Knowledge" (*samyagjñāna*) as Dharmakīrti has done and Uddyotakara has made capital out of this apparent omission. There is however no room for honest doubt that Dignāga proposed to give a definition of *pratyakṣa* as a species of valid knowledge and could not mean anything else. Sāntaraksita also did not care to supply the word *jñāna* (cognition) in his definition of *Pratyakṣa* and Kamalasīla observes that the word *jñāna* has not been read in the definition as the negation of *kalpanā* (ideal or conceptual constructions) perforce indicates that it must be knowledge, which is alone liable to be associated with conceptual elements. This appears to be a trifling matter and is stated here only with a view to drawing the attention of the readers to the trivial and frivolous character of some of the criticisms of the Brāhminical writers. Most of these criticisms are misleading as evidence of Buddhist doctrines and unless they are corroborated by the original writings of Buddhist authors themselves, the only course of action for an honest student of Buddhist philosophy will be to hold his judgment in suspension. There has been a good deal of conscious or unconscious misrepresentation and suppression of facts and *suggestio falsi* and this should be regarded as sufficient warning against placing implicit reliance on the evidentiary value of such testimony.\*

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\* It must be observed here that there are a good many Brāhminical writers who possessed first-hand knowledge of Buddhist philosophical works and who have tried to criticise the Buddhist position on fair grounds. Barring a few inaccuracies here and there, the account of Buddhist doctrines, as given by Kumārila, Vācaspati Miśra and Jayanta Bhaṭṭa in their



## DIGNAGA'S DEFINITION OF PRATYAKSA.

*Pratyakṣa* has been defined by Dignaga as "*Pratyakṣam Kalpanāpodham*", which in simple English can be rendered as "Perception is (a cognition) which is free from conceptual constructions." This single adjective has been deemed sufficient to exclude inference, which is invariably associated with ideal constructions (*kalpanā*). It is also competent to exclude errors and illusions (*bhrama*) from the category of perception, as errors and illusions are never in harmony with facts though they may be free from ideal elements. Perception, however, being a species of authentic knowledge presupposes as a necessary condition this harmony of fact with knowledge and as illusions do not admit of verification, which is the only test of this harmony, there is no possibility of confusing them with valid knowledge, much less with perception, which is only a subdivision of the same. So we see that the definition of *pratyakṣa* as propounded by Dignāga is self-contained and self-sufficient.

## DHARMAKIRTI'S DEFINITION OF PRATYAKSA.

Dharmakīrti, however, has added another element, namely, *abhrānta* (non-erroneous) to Dignāga's definition with a view to excluding errors from the category of perception. This additional qualification, however, is redundant, as we have seen that Dignāga's definition is competent to exclude such contingencies. This addition, however, has been a source of confusion and has led to polemic among the commentators. We have it on the authority of Sāntaraksita that there were some thinkers who regarded illusions as purely mental facts, having nothing to do with sense-perception; and so these thinkers objected to the inclusion of the adjective 'non-

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works, appears to be a faithful representation of the Buddhist position and so will continue to attract the attention of students of Buddhist philosophy, particularly so when the original works of Buddhist writers have been lost for the most part.

erroneous' (*abhrānta*) in the definition of *pratyakṣa*, as un-called for. But Sāntaraksita has stoutly opposed this view on the ground that as illusions occur on the operation of particular sense-organs and cease when this operation ceases, they should be regarded as sensuous aberrations and not pure mental errors. They arise only when there is a defect in the sense-organs concerned and if organic defect is not held to be responsible, these errors would disappear in spite of this defect, if the person is logically persuaded of his error. But however much a man might be satisfied by reasoning, his illusory perception does not disappear so long as the organic defect is not removed. A jaundiced person, though persuaded of the error, does not cease to see things yellow until the jaundice is cured. But mental illusions, such as belief in the existence of supernatural beings or of universals (*bhāva-sāmānya*) as objective categories, however obstinate and confirmed by habit, are seen to disappear when the deluded person is properly schooled in philosophic thinking. But the mirage or the double moon will not cease to be presented unless the physical defect is removed. Moreover, the vivid presentation of false objects in illusions cannot be accounted for unless they are regarded as sensuous presentations. Sāntaraksita, therefore, concludes that illusions being perceptual knowledge and being free from ideal constructions could come within the category of perception, unless the saving clause is added to Dignāga's definition.

Vinitadeva, an older commentator on the Nyāyabindu, however gave a different interpretation of the expression '*abhrānta*'. He interpreted '*abhrānta*' as meaning 'not lacking correspondence with reality (*avisamvāda*)'. But this alone would be wide enough to include inference as the latter too does not lack this correspondence. So the other clause "free from ideal constructions" is added for the exclusion of inference, which is invariably attended with ideal elements. "*Abhrānta* should not be construed", says Vinitadeva, "as meaning a cognition which is contrary to and so erroneous



in respect of the object. This interpretation of the word 'abhrānta' would make the definition absolutely futile as all knowledge, let alone perception, is erroneous with regard to its object according to the Yogācāras (Buddhist subjective idealists) and accordingly this definition has been so worded as to meet their position also." This interpretation of Vinitadeva has been strongly animadverted upon by Dharmottara. Dharmottara observes that this interpretation of the word 'abhrānta' as "not lacking correspondence with reality" is itself futile, as from the context which treats of 'true and authentic knowledge' and of perception as a sub-species of the same, we have it that perception must not be incongruent with fact, because authentic knowledge connotes this very congruence and not any thing else. So Vinitadeva's interpretation would make the definition tautologous, as the definition in relation to the context would read as follows :—

"The cognition which is not incongruent and is free from ideation (*kalpanā*) is not incongruent." But this reiteration of 'not incongruent' does not answer any purpose. So the word 'abhrānta' should be taken to mean 'that which is not contrary to the real object presented in it.' But what about the position of the idealists? The definition so interpreted will not meet their purpose. The author of the sub-commentary assures us that there is absolutely no difficulty as the definition has been propounded from the Sautrāntika's position and not from the idealistic standpoint, though the former is not the orthodox position of the master (*ācārya*).

IS THE ADJECTIVE 'ABHRANTA' ABSOLUTELY NECESSARY EVEN  
FROM THE SAUTRANTIKA STANDPOINT?

If we look deeper into the meaning of the definition, we shall see that the adjective 'abhrānta' is not necessary. Perception being a species of valid knowledge must be free from discrepancy with fact and this is adequate to exclude 'errors', as errors are invariably discrepant with reality. The adjective

'*abhrānta*' is therefore useless whether it is taken in the sense of 'non-discrepant' (*avisamvāda*) as Vinitadeva suggests, or in the sense of 'non-erroneous' as proposed by Dharmottara. The idealistic position has been severely left alone and the Sautrāntika standpoint can be fully met even without this qualification. The question pertinently arises, what led Dharmakīrti to propose this amendment? We have the answer from Dharmottara's commentary and its confirmation from the *Tattvasaṅgraha*. Dharmottara observes that the twofold qualification is introduced in the definition to combat a prevailing misconception and not for the exclusion of inference, as for this the adjective "free from ideal constructions" is sufficient. If the second epithet was not added, such experiences as of moving trees and the like could be regarded as true perception, as these are free from ideation and capable of satisfying the pragmatic test. But these experiences are absolutely false and so cannot be included in the category of valid perception. Śāntaraksita and Kamalasīla too observe that there were certain thinkers among the Buddhists themselves who held even these abnormal experiences to be valid knowledge inasmuch as they satisfied the pragmatic test. But both Śāntaraksita and Dharmottara rightly point out that what constitutes validity is not pragmatic fitness alone, but that plus harmony of presentation with reality. So such presentations as that of the light of jewel for the jewel itself, or of yellow conch-shell for a really white conch-shell, or of moving trees for trees which are really fixed and stationary, are not valid perceptions, though there is actual verification. Mere verification and pragmatic satisfaction cannot however be accepted as the test of validity ; but verification of presentation with reality is the criterion. What was presented was the light of the jewel or the white conch and the experience was of the jewel or the yellow conch and what is actually attained is not the yellow conch or the moving tree or the light, but something different. In the mirage, too, what was presented was the refracted light of the sun and the determinate



experience was of water. In the case of the jewel's light which is mistaken for the jewel itself, the presented datum is the light, though the experience is of the jewel. Here of course there is correspondence of experience with reality. But the test of truth is not correspondence of experience with reality either, but of presentation (*pratibhāsa*) with experience (*adhyavasāya*) and of presentation with reality. And this correspondence is lacking in the case of the jewel's light. The pragmatic utility and partial congruence of such experience, which have given rise to this misapprehension of its validity, are due to previous experience of the white conch, the memory-impression of which makes this false experience possible. There were some thinkers, who held that discrepancy in respect of colour was immaterial, as the idea of contrary colour was an imposition of the imagination due to memory-association and as there was congruence in respect of the shape and configuration, these experiences should be allowed as valid. But this view is open to grave objection, as no shape or configuration is detachable from its colour and so these should be regarded as identical.\* Disagreement, therefore, in respect of colour is tantamount to disagreement of the entire presentation with reality.

It has become perfectly clear that Dignāga's definition of perception is complete and sufficient by itself. The addition of the adjective '*abhrānta*' has no logical necessity or justification, as the *sine qua non* of valid experience is agreement with reality in all respects and as experiences of yellow conch-shell and the like do lack this all-round correspondence, they are excluded *eo ipso* from the category of valid perception. But the misapprehension prevailed in certain quarters and Dharmakīrti felt it imperative to clear this misconception. It is fully evident from the testimony of Dharmottara and of Śānta-

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\* This distinction of colour and form and the premium put upon the latter remind us of Locke's familiar distinction of Primary and Secondary qualities.

raksita that the introduction of this adjective 'unerring' (abhrānta) was not made by way of improvement, but was dictated by a practical necessity to rebut a prevailing misconception among a section of Buddhist philosophers, which, perhaps on account of its volume and strength, called for this amendment.

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### THE DHAMMA IN LONDON

From outside, in the rather chilly December twilight the Buddhist Mission House presents an inviting appearance.

Through the transparent curtains you can see the shrine with all its candles and flowers. One gets an impression that the room is bathed in golden light.

The calm, inscrutable peace of the Dhamma seems to brood within.

Those of us who have come to love the place, look forward each Sunday to the beautiful Buddhist Service.

Many come a considerable distance with commendable regularity, and it is good to see all kinds of people chatting together before and after the lectures.

Here one sees the calm face of China, the vivacious face of France, the smile of happy Japan.

Germany is here too, India, Ceylon and Siam are with us. In short, we are a miniature League of Nations.

All this friendship, all this breaking down of race barriers, all this touch of mutual consideration and blending of interest is due to one thing, and one thing only—that wonderful solvent of all hearts, the Buddha Dhamma.

There is no doubt that it has come to the West to stay. Here at the Buddhist Mission House the Anagarika Dhammapala has planted a seed that is vibrant with life and potentiality.



When he sent the three members of the Order and Mr. Walisinha to England he made history.

Their advent will be seen in its full significance in the years to come.

Like all pioneers the four members of the Mission found many obstacles to overcome. The work was hard and progress was slow but to-day, thanks to the spadework of that little Mission the Dhamma is here in London—and those who hear it, come again and again, *and their numbers increase.*

The day is not so far distant when a permanent Sangha will be absolutely necessary in England.

The day is not far distant when a stately Vihara will rear itself amongst the buildings of London.

When that day comes, those of us who have watched from the beginning will find our thoughts going back.

In our memories we shall recall the names of the three splendid Bhikkhus who came to us. The Ven. Vajirañāna, the Ven. Nandasara, the Ven. Paññāsara, and he who bore the heavy burden and responsibility on the business side—Mr. Devapriya Walisinha.

You of the East, we are deeply grateful to you. We fully appreciate the help you have given. Please stand behind us for a little while longer and you may rest assured that soon over here in the West a fitting temple will arise which will perpetuate the wonderful efforts of the Buddhist Mission from Ceylon and the name of that splendid worker for the Dhamma—the Rev. Anagarika Dhammapala.

A. G. GRANT.

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## THE IMPORTANCE OF MIND IN BUDDHISM

By MR. S. C. MOOKERJEE, Bar-at-Law.

[*A Lecture delivered at the Sri Dharmarajika Vihara, Calcutta.*]

An attempt has been made in this lecture to place before you the importance of man's mind in Buddhism. In other words it is proposed to deal with the psychology of Buddhism in as popular a style as possible—so that it may be understood and appreciated by the ordinary educated friends of ours who honour us by their visits to this Vihara and who, I know venerate the attractive and noble personality of Lord Buddha, the greatest of World-Teachers.

The goal of Buddhism is, as we know, the attainment of *Nirvāṇa*.

Question then arises what part does a man or a woman's mind take in his or her struggles towards reaching that end?

The problem to solve which Prince Siddhartha renounced his kingdom, wife and child, his hearth and home and took to the life of a Sanyasi in his 29th year we know was this:—  
"To discover for the benefit of humanity a pathway, if there be any, of escape from the common and inevitable lot of old age, decay, death and the incidental sorrows of life."

After six years of hard and devout Tapasya (austerities) and Sādhana (realisation) the supreme enlightenment of Buddhahood fell upon him illumining his vision, opening up his third or spiritual eye, as it were into the very heart and core of Dame nature and her workings behind the veil. He realised that her wheels moved on the basis of fixed and unchangeable laws, of cause and effect though outwardly everything in nature floated on impermanence held down in the vicious grip of perpetual change without a moment's stay or stem or peace or repose.

On the third watch of that eventful night when the Prince



became the Buddha, omniscience came to him and upon deeply meditating on the subject he was convinced of the truth of what he a little later preached as the twelve Nidānas or Bhava Chakra or dependent origination:—

That *birth* was the root cause of decay, old age and death. Where there was no *birth* there the misery of Jarāmarana (old age, decay and death) was not.

(1) Therefore death depended on Birth.

(2) And Birth depended upon Bhava (becoming). And neither this birth nor the previous one could come into existence without there being *Upādāna* (holding fast or clinging or cleaving to desires).

(3) This *Upādāna* depended on the existence of desire or *Trishnā* (*Tanhā*).

(4) And desire he considered sprang out of the existence of feeling (*vedanā*).

(5) The foundation of feeling rested on *sense contact*. As there were six sense contacts there were also six fields of contact (*sadāyatana*).

(6) *Nāma Rupa* in their turn depended on consciousness (*Vinnāna*). Without consciousness the Mind and the Body or their offspring *Sadāyatana* could not exist.

(7) Consciousness pure and simple was like the mirror on which by the repeated falling of pictorial shadows of what was pleasant and what was non-pleasant it became impressed and impregnated with ideas of attachment or antipathy as the case may be by its own Bhava or becoming. This consciousness thus enriched was the father of *Sankhāra*.

(8) This *Sankhāra* had its roots floating on the Dark Sea of unenlightenment or *Avijjā* (ignorance).

Lord Buddha thought over the twelve terms of the foregoing Bhava Chakra or Dependent Origination both forward and backwards and found those to be the correct clues of human miseries.

The chain of the Nidānas transcends Life on this mundane plane and takes us to the secret and hidden manufacturing

anvil of Dame Nature where the genus Homo (man) is made.

In that chain, please note where human Consciousness and Mind and Body have been placed.

Phassa (touch) is produced by Sadāyatana which is produced by nāmarupa (Mind and Body) which is produced by Viññana (consciousness) which descending in the womb of the other shapes the mind and the body of the child to be born. In the shaping of the child body in the womb, the child body gets possessed of its six senses in due natural course.

Buddhism may be silent as to the "when" and "wherefore" of creation or as to whether this world was infinite or finite, but the secret and hidden process and procedure prevailing in the Anvil of Dame Nature as regards turning out human children are revealed in the above Bhava Chakra in formulating which the inductive method of reasoning has been applied by the Great Master. He went step by step from the known to the unknown—from that which was visible and manifested to the invisible and unmanifested foundation.

To my mind it is the first corner-stone of Buddhist Philosophy. Lord Buddha's Philosophy, Psychology and Religion are nothing if not a practical systematized method or procedure laid down for the betterment of humanity, to strengthen it morally for combatting the manifold ills of Life—with the sorrows of life to which the whole creation is subject.

Bodies being subject to jarāmarana, there was no escape or peace or repose either during life or even in death or thereafter as the prospect and tribulation of rebirth was there (like the shadow) based on the Law of Karma, demanding even-handed justice for merits and demerits.

Therefore to escape from the ever-rotatory wheel of jarāmarana, birth after birth with their inevitable sorrows, it was necessary to discover the means as to how not to be born and as to how to escape from the clutches of the law of karma—far more exacting than the Police—for Karma, it is said, formed into *Sankhāra* and enmeshed one's consciousness and mentality like a Spider's Web.



Besides the foregoing, what struck Lord Buddha most forcibly was the *Impermanence* of everything in the phenomenal world where the ever-active law of change was so much in swift operation that nothing came into being but only becoming like the foams on the crests of successive waves upon waves to appear, glitter, and disappear in the bosom of the ocean of creation whence they arose.

Lord Buddha's quest was to discover some permanent plane of existence where old age, decay, death were not nor the sorrows which embittered life in this impermanent world—a plane of existence where neither the Karmic Law nor the law of change could have any effect—a plane of existence in which the enlightened mentality of the party entering it would find everlasting repose and bliss.

Lord Buddha's quest was crowned with success. He discovered such a blissful plane of existence in *Nirvana*—a haven or a refuge as it were from the perpetual stream of agonising birth and death to which the ever suffering and lamenting humanity was doomed.

In this connection I may remind you how the Venerable Assaji, a pious hermit, recited to Sāriputta, then a wandering ascetic the following brief exposition of Lord Buddha's doctrine :—

"The Buddha hath the causes told  
Of All things springing from a cause  
And also how things cease to be  
'Tis this the mighty monk proclaims."

Truth alone can make the suffering and lamenting humanity free from its own bondage of *sorrow* and *that Truth* fell from the lips of Lord Buddha :—

"When to the Strenuous meditative Buddha  
There come to light the Elements of Being  
Then vanish all his doubts and eager questions  
When he knows the Elements have causes  
And how such causes can be made to die  
As raging fevers when by physicians cured."

The mind is capable through culture and training given to it of being strengthened and nurtured and transformed by graduated steps into a being as perfect as Lord Buddha himself—the seedling growing out into a sturdy giant tree.

In Buddhistic books human life has been aptly compared to a lotus plant which with its roots buried in lowly mud and clay under water (comparable with *Avijjā*) rears its glorious flowery head above water transcending its origin and environment (comparable with the attainment of *Nirvāna* on the part of man).

We also know that to the Enlightened One were revealed the four Noble Truths (1) The Existence of Sorrow: Birth is sorrowful, growth is sorrowful; Illness is sorrowful; Death is sorrowful.

(2) The cause of suffering. It is due to lust. Our environment affects sensation and creates a craving thirst clamouring for satisfaction. It entangles us in the net of sorrow.

(3) The cessation of sorrow. He who can conquer self will be free from lust. He no longer craves. The flame of desire finds no material to feed upon.

(4) The eight-fold path that leads to the cessation of sorrow. The importance of mind in man and the prescription for its culture and training we find in each step of the following eight fold path.

Step 1.—Right comprehension or Right knowledge: Under this head falls the development of one's powers of analysis of one's body and mind to such an extent as to leave no doubt in the mind of the analyser that what we call "Self" is an illusion. "Self" is individual separateness. "Egotism" only begets envy and hatred. The attainment of Truth is only possible when self is recognised as illusion.

Righteousness can be practised only when we have freed our minds from the passion of egotism. There is Salvation for him whose "Self" disappears before Truth, whose will is bent upon what he ought to do, whose sole desire is the performance of his duty.



He who lovingly clings to his Self has still a long path to traverse by repeated births, through the desire of ignorance with its mirages of illusion and through morasses of sin.

He who harbours in his heart love of truth will live and not die, for he has drunk the water of immortality.

"And what, O Monk, is Right knowledge" asks the Great Teacher and answers it himself: "The Knowledge of Misery, its origin, its Cessation and the knowledge of the Path leading to the Cessation of Misery."

Step 2.—Right Resolution and Aims or Aspirations—Right mindedness. This consists in the longing for renunciation; the hope to live in love with all; the aspiration after true humanity.

Step 3.—Right Speech—Avoid telling lies, back biting, harsh language, frivolous talk, nor should one indulge in talks of food and drink or clothes and ornaments or women. Practise restraint of tongue. Be courteous with your tongue as a means for developing that sweetness of disposition which will make others kindly disposed towards you.

Step 4.—Right Acts, conduct and behaviour—"And what, O Monks, is right conduct? To abstain from destroying life, to abstain from that which is not given one and to abstain from immorality. Let every one cultivate a boundless friendly mind towards all beings. Let him cultivate good-will towards all the World—a boundless friendly mind above, below and across, unobstructed, without hatred and without enmity. Standing, walking, sitting, lying down as long as he is awake let him devote himself to this mind-culture and training. This way of living is the best in the world." Thus spoke Lord Buddha. And He further said "It is the mind alone that determines the character of life here and hereafter just as the life has been lived virtuous or otherwise by your own mental exertion. Live in the dark, your lot will be to live in darkness. The consequent or subsequent birth is as the echo from the cavern. Immersed in carnal desires there cannot be anything but carnal appetite dominating your future life. All

things result from your own mental tendencies. It will follow you as your shadow birth after birth."

Step 5.—Right way of earning a livelihood—A man should not engage in any occupation that is inimical to his fellow men or involves the taking of life whether human or animal. Livelihood must be earned honestly without unfair dealing.

Step 6.—Right efforts or exertion—It is the path of the cleansing of the mind, the passions must be overcome and sinful thoughts suppressed and existing goodness stimulated and augmented and goodness as yet unmanifested must be produced.

Step 7.—Right thoughts or contemplation—Strenuous effort of Buddhism is to turn from the external to the internal. As regards the body which is the home of the mind, preserve it from impurity and sloth and disease by being observant, strenuous, conscious and contemplative. As regards feelings and sensations and thoughts one should be equally strenuous, conscious and contemplative. Not only he must rid himself of the feelings of lust and greed and grief but accustom his mind to meditate earnestly upon the elements of being such as "on the composition of the body," "how do sensations arise and how to get rid of them;" "how ideas come into the mind and how to prevent them coming;" "to contemplate if there is an unchangeable eternal Atma or Ego within you and to come to the right conclusion that there is no such thing."

Step 8.—Right state of peaceful mind, Ecstasy or Meditation—The mind cleansed of evil thoughts and desires ceases to be perturbed and becomes tranquil. Evil thoughts are replaced by the love of truth and righteousness.

Concentration should be constant and with a singleness of purpose and directed towards a virtuous object such as may confer welfare to many.

Lust, anger, sloth, restlessness, brooding and doubt by mental exertion having been cast away, the mind is at reposeful joy in the exercise of reasoning and reflection. Conscious-



ness and intelligence become so active at this stage, the power of intuition so alert that omniscience or knowledge of things human and divine lies within his reach. The handle to the gateway of Nirvana lies but a step in advance.

"Let a brother as he dwells in the body so regard the body that he being strenuous, thoughtful and mindful may while in the world overcome the grief which arises from the body's craving."

One has only to ponder over the essential requirements of the Eight-fold path briefly mentioned above and the conviction well dawns upon him about the all important part the purification of the mind plays in Buddhism.

You will be further convinced on a reference only to a few of the slokas in the "Dhammapada", one of our Buddhistic works which has come down to us from the ancient days, a real gem of a book (which should rank as high as the Gita) as to the importance of the "mind" in Buddhism. You may also advantageously refer to that great Buddhistic classic "Milinda Pañha" or the "Questions of King Milinda."

I beg to quote some verses here :—

"All that we are is the result of what we have thought in our minds. It is founded on our thoughts. It is made up of our thoughts. If a man speaks or acts with an evil mind, pain follows him, as the wheel follows the foot of the ox that draws the cart. On the contrary if a man speaks or acts in a pure mind, happiness follows him like his own shadow.

"He abused me, he beat me, he defeated me, he robbed me" to those who are brooding over such thoughts in their minds, hatred will never cease. Drive out hatred from mind by inculcating love."

"It is the mind that makes its own habit. Reflecting on evil ways it creates its own misery. It is the very thought that itself makes its sorrow." "Not a father or mother can do so much ; if only the thoughts be directed to that which is right and pure then happiness must necessarily follow. Subduing the six appetites and guarding the purity of one's

thoughts from being defiled, the wise man in his struggle with Māra shall certainly conquer and free himself from all future misery."

The man who strives after true wisdom has no fear or sorrow even when death is impending. Always reflecting upon the training he is giving to his mind and being absorbed in noble thoughts for the good of all that all may be happy—he forgets his little self. Being possessed of the right apprehension of Truth he increases in wisdom daily and becomes a light unto himself and a torch bearer in the world lighting up the pathway to peace for all who may wish to enter.

He who is able to cast away the causes of sorrow by mental discipline—energetically following the Eight-fold path—is in perfect rest, enjoys happiness and by virtuously preaching the Law of Eternal Life he makes himself worthy of the place where there is no sorrow and no old age, decay and death *viz.*, Nirvana.

"Mind is the master power that moulds and makes. And man is mind. And ever more he takes the tool of thought, and shaping what he wills brings forth a thousand joys, a thousand ills. He thinks in secret and it comes to pass—environment is but his looking glass."

One remarkable fact is that Buddhism does not countenance salvation by outward show—by the performance of any yajña or Homa sacrifice or slaughter for the propitiation or the placating of any Godhead or any other deity whatsoever. Nor does it countenance salvation through faith in God or vicarious salvation through faith in any divine redeemer. Mark how beautifully Sir Edwin Arnold in his world famous "Light of Asia" sums up the position:—

"Pray not! the Darkness will not brighten! Ask  
Nought from the Silence, for it can not speak!  
Vex not your mournful minds with pious pains!  
Ah brother's, Sisters! Seek  
Nought from the helpless Gods by gift and hymn  
Nor bribe with blood, nor feed with fruits and cakes.



Within yourselves deliverance must be sought ;  
 Each man his prison makes.  
 "Each hath such Lordship as the loftiest ones ;  
 Nay, for with Powers above, around, below,  
 As with all flesh and whatsoever lives  
 Act maketh joy and woe"

Our thoughts are our acts, our karma : and as they spring out of our minds, this should be encouraged to have good and noble thoughts and strenuously controlled from having bad thoughts so that we may be all pure minded and sincere and just in all our undertakings.

The purpose of this lecture is only to give you a mere elementary outline of a very vast and deep subject *viz.*, "The Mind" and its innate acquisitive powers under Buddhistic Yoga system of concentration and meditation as contained in the "Abhidhamma" and "Visuddhi Magga" both classical works on Buddhism. It can only be mastered by a disciple under a Guru who alone would be in a position to make clear the technicalities of its art and science. It is not unlike the Hindu Yoga system of Patañjali.

That human mind through a systematic course of cultural training in "concentration and meditation" could be strengthened and sharpened beyond measure is a matter which may well be conceived.

With regard to our boys and girls of the school-going age a suitable course of practical training in concentration and meditation entailing rhythmic exercise in breathing cannot but be beneficial to their health. Its necessity would be felt the keener when one considers only that the ordinary schools for our boys and girls do not provide for imparting any moral teaching or training and secondly that the most vital age being between the 10th and the 16th, our boys and girls should have this training in concentration and meditation imparted to them as an additional safety from indulging in lustful talks and suggestions. The mischief created thereby cannot be exaggerated.

If you have taken my suggestion in a kind spirit please consider my further suggestion in a kindlier spirit.

Lord Buddha's teachings are like the home-spun khaddar cloth or the contraband salt of to-day, our national heritage.

In view of the fact that such heritage of ours is the most superb store-house of mental and moral training for humanitarian service, ready to be harnessed and utilised in the cause of our national uplift economically, socially, educationally and morally at this dire juncture of our existence as a nation in India which, thanks to the strong breezes of an enlightened scientific age in the West, is no longer resting on her ancient oars in a stagnant pool but is fast rolling forwards on to an uncharted sea, when a little more steadiness, a little more self-control and discipline, a little more patience, a little more genuine brotherliness amongst the rowers, a little more toleration towards others who are not with us would seem to be the very height of wisdom in the true Buddhistic sense.

Let me in conclusion repeat what generations of learned men in our country in a bygone age took pride in repeating :—

Buddham Saranam Gacchāmi.  
Dhammam Saranam Gacchāmi.  
Sangham Saranam Gacchāmi.

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## CORRESPONDENCE

### CHINESE BUDDHIST SOCIETY.

Dear Mr. Siriwardene,

Your kind letter was read with pleasure. I wish to congratulate you upon your construction at Isipatana of a Buddhist Institute, which is to be completed in October.

Within two years, we are ready to send ten persons to study English and Pali languages in your Institute.



As requested, I enclose a list of names of well-known Chinese Buddhists together with the names of places for reception.

Hoping to receive communications now and then and wishing sound health to your President,

Yours faithfully,

Sd. TAI HSU.

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### GLEANINGS

#### GOVERNOR OF BURMA AT THE SHWE DAGON PAGODA.

His Excellency, accompanied by his A. D. C, U Tun Hla Aung, paid a visit to the Shwe Dagon Pagoda and was met at the foot of the slopes by U Thwin. The Burmese Sidaw was in attendance. After the usual introduction to those present, the Governor went up the steps of the Shwe Dagon Pagoda. Volunteer Corps lined up on either side of the way right up to the Pagoda platform.

A Guard of Honour of 50 selected men, from four associations, armed with cane batons, officered by their presidents and carrying long Burmese dahs, was smartly called to attention when His Excellency arrived within six paces of their formation.

His Excellency then paid his homage to the pagoda and after the usual Buddhist service held in Sir Po Tha's Tazaung, the Trustees entertained the Governor to light refreshments.

The Sawbwa and Mahadevi of Theinni State were also present. Their gifts of diamond jewelleryes to the value of Rs. 20,000 were greatly admired by His Excellency.

His Excellency next went out to the Bodhi tree in the south-eastern corner of the platform where Dr. Kyaw Nyein, president in charge of the Pagoda Volunteer Guard, introduced the presidents and secretaries of various Buddhist Associations

to His Excellency, who was much pleased with the smart turn-out of their volunteers. —*New Burma.*

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#### BURMA'S LANDMARK.

At the Shwe Dagon Pagoda to-day there is an interesting exhibit on view, closely guarded and locked up for safe custody at dusk each day. It is the gold ball (*seinbu*) and gold flag (*hngetmana*) that once topped the jewelled *hti* of the Shwe Dagon.

The reason for their removal from their lofty eminence is because it was deemed necessary to replace them by a new, bigger and more costly ball and flag. A goldsmith has been already engaged to do the work at a salary of Rs. 4,500. The new ornaments the cost of which is estimated to be in the neighbourhood of Rs. 300,000, will be, it is stated, when completed, one of the finest examples of Burmese workmanship. They will be studded with diamonds and other precious gems and will finally surmount the £60,000 Mindon Min *hti*.

#### DIAMOND OF RARE BEAUTY.

It has not been wrongly said that the Burmese will put a great ransom in jewels where no eye can testify to their splendour, for the Shwe Dagon is to have set above its tinkling *hti*, and embodied in the *seinbu*, a diamond of rare beauty, said to be worth some Rs. 12,000 whose gleam and sparkle can only be visible on full-moon days.

During the recent Thadingyut festival it might have been noticed by those who visited the great pagoda, how joyously and ungrudgingly the worshippers who had flocked to the shrine poured out their wealth for the construction of the new *seinbu* and *hngetmana*, hoping thus to gain merit.

The old *seinbu* and *hngetmana* are in the custody of the trustees of the pagoda. Nightly one of the several Buddhist associations in town takes turns to guard them through the silent watches of the night.

When the Shwe Dagon is completed in every detail there



will be few shrines in Asia to compare with it—this vision of delicate gold, flashing in the sunlight, its faultless curves rising skywards and forming a landmark of rare beauty and a thing of wonder to the traveller and tourist. —*New Burma.*

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### GOD AND THE ROUND TABLE CONFERENCE.

The Archbishops of Canterbury and York and the heads of the Free churches in Great Britain have issued an appeal for prayer in all churches for the success of the Round Table Conference. As a recognition of the fact that the relations between India and Great Britain can be placed on a just and rational basis only by the blessing of Divine Providence, the call to prayer is as true as it is timely. But why should God be tied down to the Round Table Conference as a means of bringing about the operation of His will in the matter of Indian Swaraj? Why not pray for the success of the Civil Disobedience Movement which has the same object in view? Or even better, pray for both? God is not bound by the preamble to the Government of India Act ordaining that the several stages in the attainment of self-government should be decided at the discretion of that body. We can think of a dozen direct ways in which God can resolve the Indo-British tangle without any conference or Act of Parliament, by His merely willing it.\* That the Christian Churches of Great Britain can not conceive of God acting except through the instrumentality of politicians, British and Indian, shows how much the political spirit has pervaded British Christianity. We profoundly believe in prayer, but it is not for man to prescribe how God should achieve his ends. The success or failure of the Round Table Conference cannot defer or even delay the Divine purpose regarding the future of India. Let us all pray that God in His infinite mercy may turn the hearts of British and Indians alike away from hatred, violence and

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\* Why doesn't He do it and save us the trouble?—*Editor, Maha Bodhi.*

thought of selfish dominion, to love, gentleness and co-operation in unselfish service to advance the highest interests not only of themselves but of humanity at large. The Archbishop of Canterbury in an article in the *Diocesan Gazette* says that on the success or failure of the Conference may depend the future of India's millions. It rather seems to us that it is the British people who are on their trial before God and humanity.

—*The Indian Social Reformer.*

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## BUDDHISM AND SIKHISM

BY PANDIT SHEONARAIN.

Affinity between Sikhism in its pure original form and Buddhism in its unalloyed form has long been suspected. This may be due to the influence of an anterior religion over the later religion or may be a coincidence according to the adage "All wise men think alike."

In the monograph on "Runjit Singh" (Rulers of India Series) Sir Lepel Griffin though not going into details remarked as follows:—

"There is much in the character and teaching of Nanak which reminds the student of the life and teaching of the great Buddhist reformer, whose devotion to the cause of humanity and the general enlightenment of whose doctrines have had so vast an influence upon a quarter of the human race."

Let me take the reader into some details. I shall make a quotation from "Hughes' Dictionary of Islam" in which Dr. Trump's views are embodied.

"It is however needful to allude to the fact that certain surviving relics of Buddhism had no small share in moulding the thoughts of the Founder of the Sikh religion. A full examination of this part of the subject would be out of place



in the present work. It must suffice to say that Buddhism held its position in the Punjab long after it had disappeared from other parts of Northern India ; and the abundance of Buddhistic relics, which are continually being unearthed in the district, prove the wide-spread and long-continued influence of the tenets of the gentle-hearted Buddha. Indications of this influence on early Sikhism are seen in its freedom from caste, in the respect for animal life, the special form of metempsychosis accepted, the importance ascribed to meditation, the profuse charity, the reverence paid to the seat of the Guru (like the Buddhistic worship of the throne), Nanak's respect for the lotus, his missionary tours, and the curious union subsisting between the Guru and his Sangat.

"In addition to these points of resemblance, there is found in early Sikhism a curious veneration for trees, offerings to which were sometimes made. In precise conformity with the tradition that Buddha died under a Sal tree, we have seen that Nanak purposely breathed his last under a Sarih tree. Anyone familiar with Buddhism will readily recognize the remarkable coincidences stated above ; but the most conclusive of all is the positive inculcation of views identical with the crowning doctrine of Buddhism—the Nirvana itself." The following is what Dr. Trumpp says on the subject:—

"If there could be any doubt on the pantheistic character of the tenets of the Sikh Guru regarding the Supreme, it would be dissolved by their doctrine of the Nirvana. Where no personal God is taught or believed in, man cannot aspire to final personal communion with him, his aim can only be absorption in the Absolute Substance, *i.e.*, individual annihilation. We find, therefore, no allusion to the joys of a future life in the Granth, as heaven or paradise, though supposed to exist, is not considered a desirable object. The immortality of the soul is only taught so far as the doctrine of transmigration requires it ; but when the soul has reached its highest object, it is no more mentioned, because it no longer exists as individual soul.

"The Nirvana, as is well-known, is the grand object which Buddha in his preaching held out to the poor people. From his atheistic point of view, he could look out for nothing else ; personal existence, with all the concomitant evils of this life, which are not counterbalanced by corres-

ponding pleasure, necessarily appeared to him as the greatest evil. His whole aim was, therefore, to counteract the troubles and pain of this existence by a stoical indifference to pleasure and pain and to stop individual consciousness to its utmost limit, in order to escape at the point of death from the dreaded transmigration which he also, even on his atheistic ground, had not ventured to reject. Buddhism is, therefore, in reality, like Sikhism, nothing but unrestricted Pessimism unable to hold out to man any solace, except that of annihilation.

"In the progress of time, Buddhism has been expelled from India, but the restored Brahmanism, with its confused cosmological legends, and gorgeous mythology of the Puranas, was equally unable to satisfy the thinking minds. It is, therefore, very remarkable, that Buddhism in its highest object, the Nirvana, soon emerges again in the popular teachings of the mediæval reformatory movements. Namdev, Trilochan, Kabir, Ramdas, etc. and after these Nanak, take upon themselves to show the way to the Nirvana, as Buddha in his time had promised, and find eager listeners; the difference is only in the means which these Bhagats (saints) propose for obtaining the desired end." (Introduction to Translation of the *Adi Granth* p. cvi).

(Hughes, Dictionary of Islam p. 590).

Since Dr. Trump wrote the above with which, of course, we do not agree, a mass of Buddhistic literature has been studied by research scholars and the views of that learned translator of the *Adi Granth* must be now be read in the light of modern investigation into the principles of Buddhism as expounded in the two schools called Mahayana and the Hinayana. It is not yet definitely settled whether Mahayana doctrines were the basis of the system of Vedanta as we find it or they were largely influenced by the Vedanta school of philosophy in vogue at the advent of Buddhism in India. Briefly put, the Hinayana school of Buddhism does not acknowledge a divinity as popularly conceived or a personal god with more or less anthropomorphic characteristics. Nor does it recognize Atman as described in Upanishads, or in other words a soul as understood in semitic religions. The Mahayana as developed in its various stages, propounds one "absolute reality." Mr. Macgovern, a profound student of Buddhistic literature, has lately written a learned work under



the title of "*An Introduction to Mahayana System*" which deals with all stages of development which the school has undergone. I read this book very attentively bearing in mind the theology of Nanak as represented in S. Sewa Ram Singh's "Divine Master" (Nanak's life and teachings) and in the volume of Vacnabbe devoted to Nanak's sayings and his Shabids. Although I have no pretensions of a theologian or a metaphysician, I found considerable affinity between Mahayana principles and Nanak's teachings. I will not labour the points of similitude, but leave it to research scholars to make legitimate comparisons.

I have however marked a striking echo of Buddha's first sermon in the song of Nanak at Brindaban which is wound up by "Leave off craving for life." (Divine Master p. 105).

I may note that Shiv Bharat Lal, the author of *Shahi Jogi*, a life of Buddha in Urdu, mentions in his book that there used to be a Buddhist monastery or a Vihara in the Goojranwala district not very far from Nankana Sahib, the birth place of Nanak. He does not tell us in what century the Vihara existed there. We have now no trace whatsoever of such a monastery in that District. It is possible that Nanak had come in contact with Buddhist Bhikkhus whose society affected his mentality. But this is a pure conjecture. Nevertheless it is historically true that Buddhism had not disappeared from Central Asia where unquestionably Nanak had been as a traveller, nor had it wholly disappeared from the Punjab.

Sardar Amar Singh, Journalist, informs me that a number of fragments of stone either of friezes or cornices or pieces of broken idols were found from the fields in the vicinity of Nankana Sahib Shrine, the reputed birth place of Guru Nanak. This piece of information was confirmed by S. Sewa Ram Singh who told me, he had some years ago, brought as curios some of these fragments from Nankana Sahib but which were thrown away by his children or his servants not knowing their historic value. After the last tragedy at Nankana Sahib they are no longer

to be seen in or near the shrine. There being no hill or stone quarry any where near the shrine, it may be safely assumed that some temple or Vihāra, or a monastery built of stone once existed in that locality ; the edifice being destroyed, the land underneath was ploughed down and the fragments got mixed up in the soil. Oh : what a pity ! Such important pieces of evidence have been lost to the historian. Possibly future excavations might yield evidence of the existence of a Buddhist institution in the birth place of Nanak.

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### THE FINAL TRIO IN THE BUDDHIST HOUSE

According to the teaching of the Buddha, three qualities characterise all that is, namely, Anicca, Dukkha, Anatta ; that is, Transiency, Unsatisfactoriness, Insubstantiality. The universal validity of this law is now once more demonstrated in an undertaking which was set on foot in honour of that threefold Refuge of Buddhists, the Buddha, the Dhamma, and the Sangha, that is, the Teacher, the Teaching of the Truth, and the Order of Buddhist mendicants. It is brought before our eyes in the fate of the only settlement in continental Europe devoted to Buddhism, the *Buddhist House* at Frohnau.

Every week many hundreds of people visit this *House*, and temporarily fill its grounds with the noisy, hurrying life of the great city. Only the very few know of the heroic battle for its preservation which is being waged by its inmates, and which now, for the most part, they are obliged to give up as lost.

The founder of the *House*, Dr. Paul Dahlke, the well-known physician, in the year 1924 erected the main buildings upon a piece of land some twelve acres in extent studded with pine trees, and as time passed made further additions to them. His wish was to transplant Eastern ideas to Europe ; and in doing so, he necessarily had to encounter great difficulties.



Thus, when, in consequence of the inflation of the currency, he found all his means swept away, by his own sole labour he had to build up and maintain the work he had begun. The man, already seriously suffering from heart-weakness, wore himself out in his unremitting efforts on behalf of his creation. Daily he received and saw about sixty patients, each of whom took at least a quarter of an hour of his time ; and in addition he carried on a practice through the post. He wrote a series of deeply thoughtful works on Buddhism, translated large portions of the Pali Canon, and finally conducted, and with his own pen wrote, the Buddhist magazine, *Die Brockensammlung*. From half-past five in the morning till late at night, Dr. Dahlke never had a single moment of that which is the ideal of Buddhists, peace.

Dr. Dahlke's over-exertions were bound to lead to catastrophe. He fell ill, and for a time had to give up his practice. Then he again pulled himself together. His patients, and anxiety about the *House*, compelled. His illness followed a steadily progressive course. Although Dr. Dahlke, as a skilled physician, clearly recognised the nature of his malady, he nevertheless thought that he might manage to go on living for at least two or three years, and during that time be able to set his work upon sure foundations. During the last few weeks of his life, the unresting man was drawing up all sorts of plans for the future. He wished to turn the *House* into an Institution, and discharge all claims of his relatives thereon with a corresponding sum of money. But before this could be arranged, he died, sixty-three years old, at the end of February, 1928. Concerning his death the most foolish rumours were at the time set afloat. The wonder-seeking masses are ever bent upon smuggling into the soberest of all religions, Buddhism, all sorts of mysteries ; and in certain circumstances connected with Dr. Dahlke's decease, found an opportunity for gratifying this bent.

And now the three inmates of the *House* stood confronted with the ruins of a world whose creator and supporter had

gone. Three inmates : only three? Yes. For Buddhism in its purest form, as Dr. Dahlke set it forth, is always only a religion for the very few. Life in the *Buddhist House* demanded greater strength of renunciation than the men of our day are able to exercise for any length of time.

For one whole year the position of the inmates of the *House* was assured to them ; that is, the charges for their continued stay were paid in advance for that period. But now there began for them a life that was bound at length to hinder their development. Servants of any kind, or a gardener, they were no longer able to hire. And so these three people—one man and two women—alone keep the whole complex affair in order. They had, and have, so much to do of a purely physical sort, that their inward purification was bound to suffer from it,—that inward purification which is so much more important, and so much more difficult, than "productive" work. Deserted stand the meditation cloisters ; and therewith one of the most important requirements of the Buddhist life of purity is neglected. The unending stream of the curious and inquisitive, frequently of tactless and noisy people, completes the work of destroying the possibilities of inward peace.

And so there remains to the three inmates nothing but to try to save what may yet be saved. They have secured for themselves a plot upon the part of the estate that may either be rented or sold in lots, and on this, they will erect a wooden house where they can work at their self-culture in comparative freedom from disturbance. The Temple—so the heirs and occupiers of the *House* desire—will be maintained for the monthly celebrations. But whether the whole of the grounds, as hitherto, will remain open to view for the general public, is very doubtful. For what renter, to say nothing of purchaser, would consent to let strangers at any time come on his bit of land and pick flowers and fruit?

In these circumstances one can do no more than hope that the inmates of the *Budhist House* may yet succeed in saving



at least a part of the estate for Buddhism, as Dr. Dahlke conceived it.

—From the German of Dr. Heinz Caspari in the *Vossische Zeitung*.

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### HIS SERENE HIGHNESS PRINCE VARNVAIDYA IN COLOMBO.

Among the passengers who were on board the N. Y. K. "Kamo Maru" yesterday at Colombo was Prince Varnavaidya, until recently Siamese Ambassador in London. He was on his way back to Siam where a new post had been offered him by the Siamese Government.

The Prince, who is a cousin of the King of Siam, was in London for four years. As President of the British Maha Bodhi Society he was closely connected with movements for the propagation of Buddhism in the West. His Highness was met on board by Mr. B. L. Broughton, Vice President of the London Maha Bodhi Society, Messrs. R. Hewavitarne and U. B. Dolapihilla and Messrs. Neil Hewavitarne and E. S. Jayasinghe, Hony. Secretaries of the local Maha Bodhi Society.

His Highness, accompanied by members of the Maha Bodhi Society, paid a round of visits to the various Buddhist temples in Colombo and other places of interest and was welcomed in the afternoon at a reception under the auspices of the Maha Bodhi Society held at the Maligakanda Temple. On arrival there His Highness was received by the members of the Maha Bodhi Society headed by the Ven. Kahawe Ratanasara. As a welcome "Pirith" was recited by the Bhikkhus. The High Priest extended to His Highness cordial greetings on behalf of the Ceylon Buddhists. Mr. Broughton spoke on behalf of the Society.

### HIS HIGHNESS' REMARKS.

While thanking the members of the Maha Bodhi Society for the reception, His Highness dwelt on the possibilities of

Buddhism gaining a foothold in European countries. He said that the West was at present suffering from unrest and turmoil and his religion which was essentially a religion of peace, would do much to smooth the difficulties of Western nations.

While the world was in the throes of an economic depression His Highness said that it was a matter of satisfaction to note the conditions in his own country, where there were peace, law, order and contentment. He had the good fortune to represent his country at the Assembly of the League of Nations in Geneva and he had told them that Siam felt the inevitable effects of the present depression in the same degree as the other parts of the world; he had asked them "if the other countries enjoyed the same measure of peace and contentment Siam did?" He attributed the contentment of Siam entirely to the doctrine of Buddhism.

He said that he would look to the Lanka Maha Bodhi Society and particularly to its head the Anagarika Dharmapala to see that the London Buddhist Mission continued.

A book was presented to His Highness as a souvenir of his visit and a group photograph was taken with the Prince as the central figure.—*Morning Leader, Ceylon, November 21, 1930.*

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## THE END OF THE VASSAVASA

(SUSIL CHANDRA GUHA KHASNABIS, M.A.)

Behold the golden darts of mighty Sun,  
Flashing across th'azure expanse above;  
Sakka in terror flees as th'humble dove  
That scapes the dart before its fatal run.  
Away have vanished clouds, but mark the fun—  
What gloom bedims—what shadows fill this grove  
Of man's old heart! What storms disturb that cove!  
Poor man! he prays but fails the throes to shun.  
The world is calling you, Oh Bhikkhus bright,  
In caves or cots wherever ye might lie;  
Proclaim to weary hearts your path aright—  
The path which made our holy men defy  
Old age with death and reach the Nibban's height—  
That we might shed no tears and heave no sigh.

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Verily, the time is coming when the teaching of the Blessed One will once again come from the north to the south. The word of Truth, which started its great path from Bodhi-Gaya, again shall return to the same sites. We must accept it simply, as it is: the fact that the true teaching shall leave Tibet, and shall again appear in the south. And in all countries, the covenants of Buddha shall be manifested. Really, great things are coming.—*From Shambhala, the Resplendent, by Roerich.*

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### NOTES AND NEWS

#### THE ANAGARIKA DHARMAPALA'S 45 YEARS' SERVICE TO BUDDHISTIC REVIVAL.

In November last, our revered founder and General Secretary, the Venerable Anagarika Dharmapala completed forty-five years of service to the cause of humanity in general and Buddhism in particular. Born in a wealthy family known throughout Ceylon for its generosity, he could have spent his days in affluence and comfort. But he chose a life of renunciation and service to mankind. At the age of nineteen he left home under the inspiration of Madame Blavatsky and ever since then he has devoted all his time and energy for the cause of Buddhism. His has, indeed, been a life of strenuous activity in many lands. His activities for the social, religious and political uplift of his motherland are unparalleled in the annals of modern Ceylon history. He is admitted on all hands to be the pioneer of Buddhist revival in Ceylon. In India, the great Viharas, Dharmasalas and other institutions he had erected bear testimony to the great work he has done in the home of Buddhism. No where did he work so hard and under circumstances which beggar description as in India, the land of his adoption. He had the unique credit of having re-planted the Dhamma in the land of its birth. His work in Europe and America is also not negligible. During his various visits to these continents he delivered series of lectures and won many adherents to Buddhism of whom Mrs. Foster's name is well known. The establishment of branches of the Maha Bodhi Society in England and America and the sending of a Buddhist Mission to London have placed the Buddhist movement in the West on a firm footing.

Looking back upon the field of his activities during the last forty-five years, we are sure, he will derive great consola-

tion in the fact that his efforts have not been in vain. The movement he had inaugurated so far back as 1891 has taken root and can never die. The seeds he has sown in so many lands will grow into mighty trees and a day will come when Buddhism will be the only consolation of a caste-ridden, colour-prejudiced and war-wearied world.

On the completion of his forty-five years' public service we offer our homage and wish him a speedy recovery from his present illness so that he may have the strength to visit the centres of Buddhist work once again.

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#### COMPLETION OF A MONUMENTAL WORK.

With the issue of the sixth volume of the Bengali translation of the Jātaka which we have the pleasure to announce in this number, Rai Sahib Ishan Chandra Ghose completes his monumental work undertaken in 1914. The first volume came out in 1916 and the subsequent volumes were released for publication at different intervals. The sixth volume which is just out contains the longest stories of the series and is perhaps the most interesting of all the volumes.

Rai Sahib Ishan Chandra Ghose is well-known in Bengal as the Ex-Head Master of Hare School and as the author of a number books for students. Though his researches into the Buddhist Literature are comparatively new, yet he has brought into his translations the acumen of a trained mind and the critical appreciation of a thorough scholar. More than forty years have elapsed since the first publication of the Pāli Text in Roman character. It was the work of another great pioneer of Buddhist researches in the person of Prof. V. Fausboll. His was indeed the first attempt. The book was not printed before his time. Twenty years were spent in pouring over manuscripts and bad proofs. He worked day and night and at last had the supreme satisfaction of seeing his work in print. But it was at a great sacrifice. He had become almost blind as the result of proof reading and so he died a martyr to the cause of Buddhist research. The work of Mr. Ghose can only be compared to that of Prof. Fausboll. We are, however, happy that our author unlike his predecessor has not only successfully completed his translation but has also maintained his health and is none the worse for his work.

We offer our heartiest congratulations to the author on the successful termination of his labours and hope that he may be spared for many more years to come, so that we may have the benefit of his further translations. We understand



that the author had to spend about Rs. 10,000 for the work and the best way the Buddhists can show their gratitude to the author is by purchasing copies of the translation.

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#### MR. B. L. BROUGHTON IN CEYLON.

We are glad to read in Ceylon papers that Mr. B. L. Broughton, M.A. (Oxon), Vice-President of the British Maha Bodhi Society, who accompanied the Buddhist Mission to Ceylon, is receiving enthusiastic receptions all over the island. He is one of the most active Buddhist workers in England and his sojourn in the island is proving to be of great service to the Buddhists. He has been addressing large meetings in various parts of the country, thereby bringing fresh enthusiasm to his fellow workers in Ceylon.

Mr. Broughton expects to visit India by the end of December and will go on pilgrimage to the sacred places. After that he hopes to visit Burma, Siam, Cambodia, China and Japan before leaving for Europe via America. His visit is mainly intended to get the Buddhists of these countries more interested in the work of the British Maha Bodhi Society. We have no doubt that the Buddhists all over Asia will give the distinguished visitor a hearty welcome. The Secretary of the Maha Bodhi Society will be glad to know if any one desires to invite Mr. Broughton to address meetings etc.

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#### REVD. H. DHAMMALOKA THERA.

Revd. H. Dhammaloka Thera who is in charge of the Samaneras at Bolpur took suddenly ill during the Durga Puja holidays and had to undergo medical treatment for over three weeks. He had to be treated by some of the best surgeons and physicians of Calcutta. He has now completely recovered and is again in charge of the Samaneras. Our special thanks are due to Dr. Pramatha Nath Nandi, the well-known Calcutta Physician, for his magnanimity in treating the patient free of charge. We have also to thank Drs. J. N. Ganguly and Ray who also attended to the Thera.

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#### SARNATH VIHARA.

The Secretary of the Maha Bodhi Society paid a visit to Sarnath on the 9th of last month. He reports that he remained there over a week supervising the construction work of the

New Temple which is nearing completion. The three towers in front of the Temple are all complete and they appear majestic in the blue Indian sky. The main tower has risen to seventy feet and there are still left forty feet to be completed. This will occupy a few more weeks. If the rate of progress is maintained the contractor may be expected to hand over the completed works by the end of December. We appeal once again to our Buddhist brethren to send in their contributions for this grand piece of revivalist work in the field of Buddhism.

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#### LATE CAPT. J. E. ELLAM.

We deeply regret to announce the death of Capt. J. E. Ellam, the former Secretary of the Buddhist Society of Great Britain and Ireland and for many years the representative of the Maha Bodhi Society in England. The death of this fine writer on Buddhism and an enthusiastic worker is a very great blow to the cause of Buddhism in the West. The *British Buddhist* writes:—

"Capt. Ellam, who was 58 years of age at the time of his death, was a convinced Buddhist who understood the Buddha's Teaching aright, and expounded the Dhamma on rationalistic lines.

He was as much opposed to Theosophical adulteration of the Buddha Dhamma as he was to certain forms of corrupted popular Buddhism of Central and Eastern Asia.

An able writer, he rendered into beautiful English prose "The Buddhist Catechism" by the late Bhikkhu Subhadra, and edited the late "Buddhist Review" with much acceptance. Among his other works is "Navayana," a valuable addition to Buddhist English literature, which is reviewed elsewhere in this issue. Under the pseudonym "Upasaka" he produced two books—"Buddha, the Atheist," and "A Heathen's Thoughts on Christianity"—which were widely circulated by the Secular Society Limited. "Buddha, the Atheist," it may be mentioned, is a work which, for its straightforward and uncompromising presentation of the Buddha Dhamma, has hardly a rival in the field of popular Buddhist literature.

He served in France and Flanders, as an officer of the Manchester Regiment, from the beginning to the end of the Great War.



By his death the Buddhist cause in England loses an able exponent of the Dhamma."

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### OURSELVES.

With this number the "Maha Bodhi" completes the 38th year of its existence. We draw the attention of our readers to the notice appearing on another page about the renewal of subscription etc. Few journals dealing on religious subjects can claim an unbroken record of 38 years' service as the "Maha Bodhi." For the last 38 years it has not only appeared regularly without a serious break down but also improved its usefulness in various ways. "The Maha Bodhi" will continue to serve the reading public and help forward the Buddhist movement all over the world. But no journal can exist without the support and co-operation of the reading public, so we appeal to our readers to take greater interest in the publication by contributing articles, sending news of Buddhist activities, and enrolling subscribers. We regret to confess that with the exception of a few friends, the general body of readers take very little interest in the welfare of this magazine. Such apathy is a danger to the well-being of any movement. While thanking our friends who have contributed articles, enlisted subscribers and helped us in various ways, we would strongly urge upon our subscribers and readers the necessity of showing keener interest in the publication.

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### FINANCIAL

#### MULAGANDHA KUTI VIHARA FUND.

Previously acknowledged Rs. 65,889-12-1. Sarat Chandra Choudhury, Yamethin (Oct.), Rs. 10/-. B. L. Broughton, London, Rs. 1,000/-. Dr. N. N. Roy, M.B. (Oct.), Re. 1/-. S. N. Barua, New Delhi (Nov.), Rs. 5/-. Mr. & Mrs. D. Ganegoda, Ceylon, Rs. 5/-. Mr. & Mrs. D. G. H. Dias, Rs. 5/-. Sarat Chandra Choudhury, Yamethin (Nov.), Rs. 10/-. Sasadhar Barua, Pahartali, Chittagong, Rs. 2/-. Grand Total Rs. 66,927-12-1.

## MAHA-BODHI JOURNAL.

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Subscriptions ...	59	15 2	Stamps ...	24	13 0
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	Rs.	59 15 2		Rs.	25 6 0

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RECEIPTS.			EXPENSES.		
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Joseph Secore ...	4	12 0	Electric bill ...	17	0 0
Charity-box collection ...	42	1 0	Wimalananda a/c ...	25	5 0
Interest from A. Gany for			Miscellaneous ...	30	12 3
August ...	250	0 0	Curtains (screens) ...	17	0 0
House rent for August ...	110	0 0	Rev. Dhammaloka and		
Mr. Alahakone's salary			Secretary's visit to		
for Sept. received			Benares etc. ...	53	6 9
from Colombo ...	50	0 0	Mr. Devapriya a/c ...	29	7 0
			Remington Typewriter Co.	20	0 0
			Publication a/c (paid to		
			Santiniketan Press) ...	20	0 0
			<i>Sarnath a/c:—</i>		
			For cement ...	50	0 0
			Table for Mr. Alahakone	25	0 0
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			grapher, & Rev. Siri-		
			nivasa's train fare to		
			Kusinara, etc. ...	25	1 6
			Sugatakanti a/c Shawls	27	0 0
			<i>Salary &amp; allowances:</i>		
			Mr. Alahakone's		
			balance for Sept. ...	30	0 0
			Old Durwan balance		
			for Sept. ...	2	0 0
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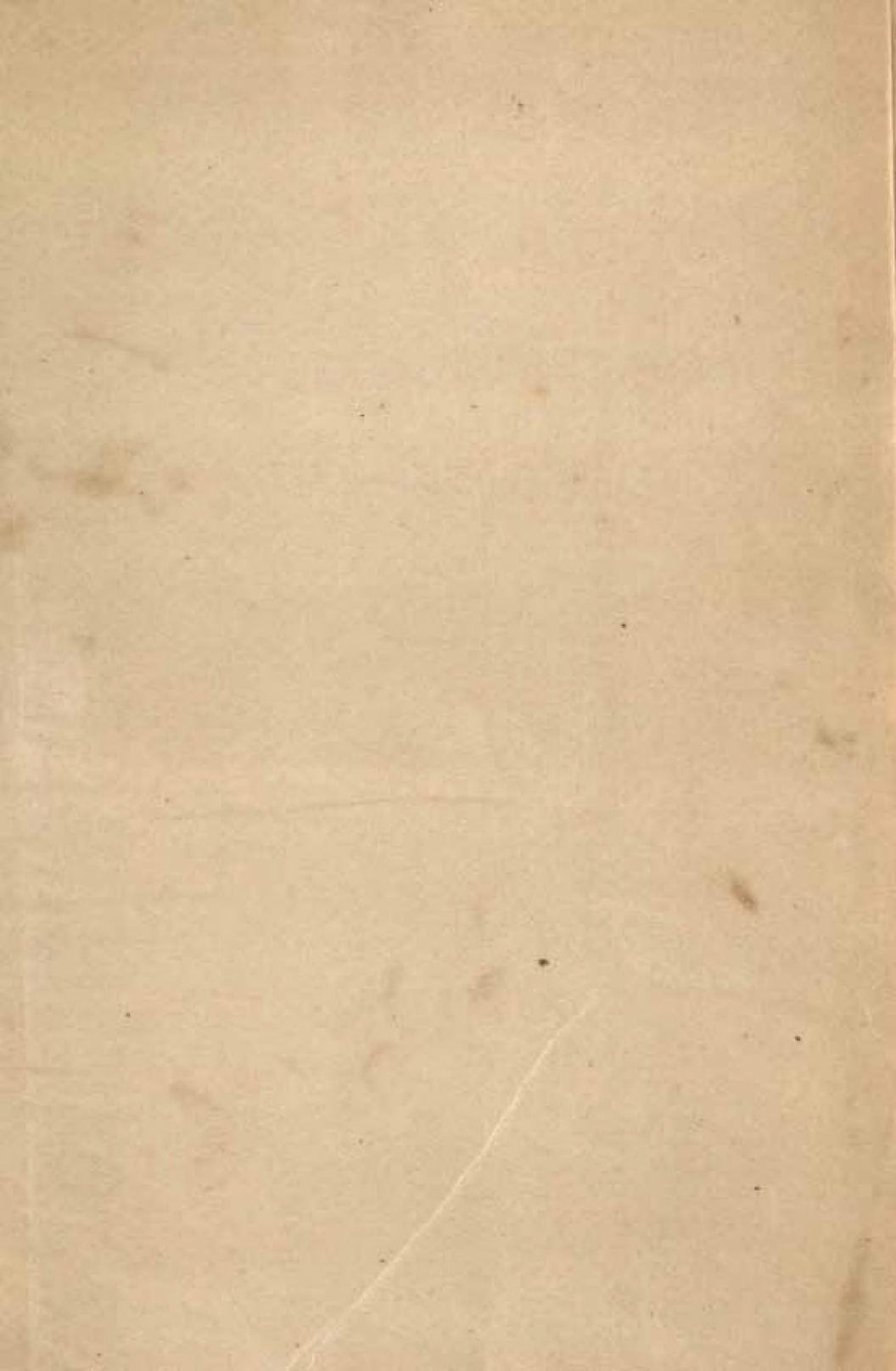
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